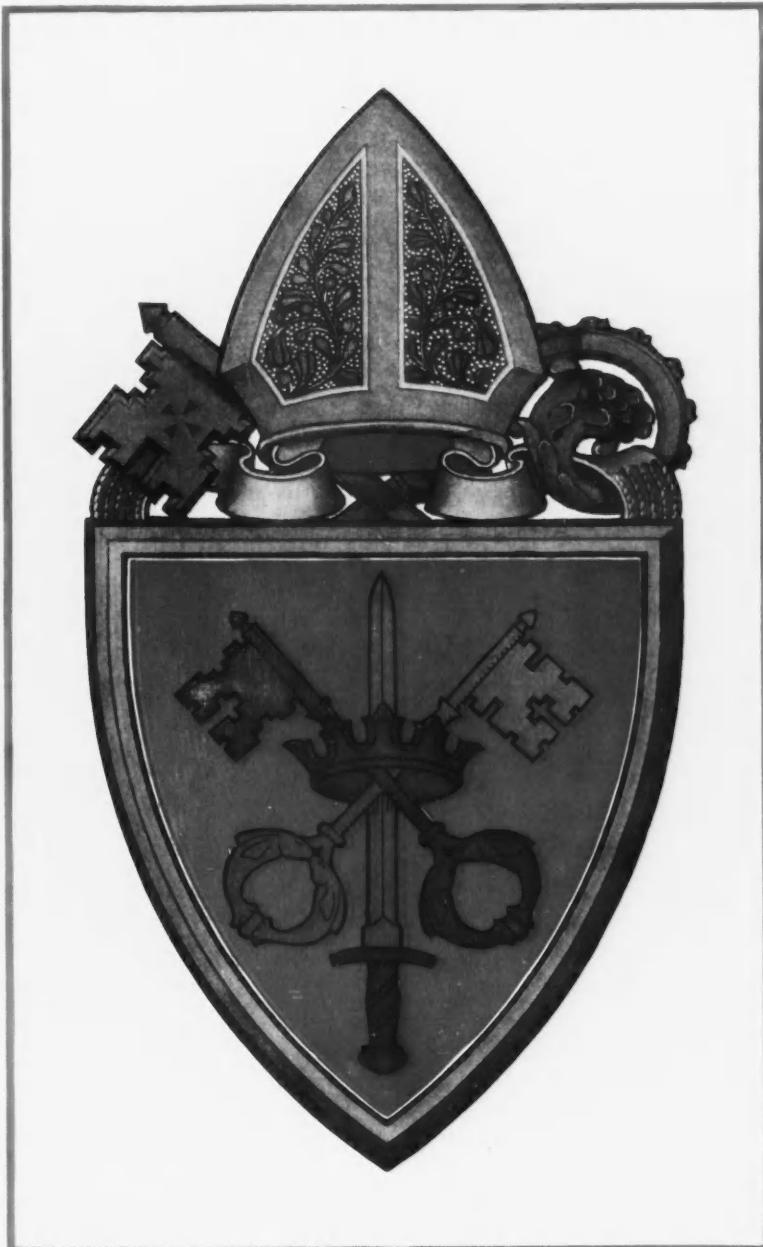
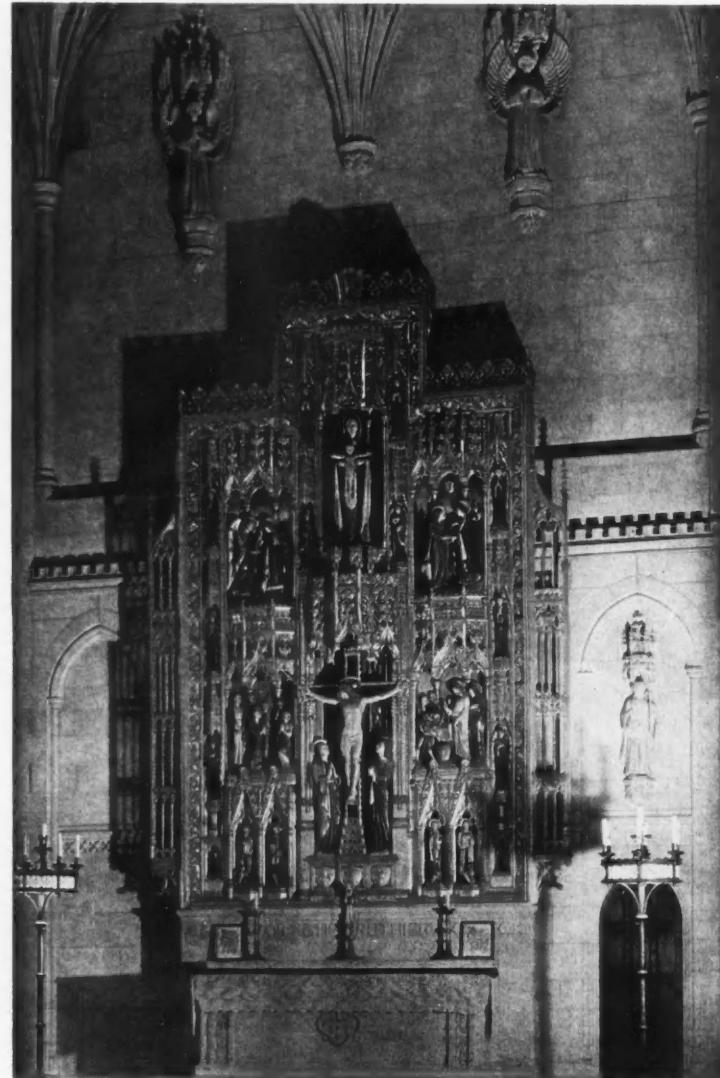


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# THE Cathedral Age



Spring 1949



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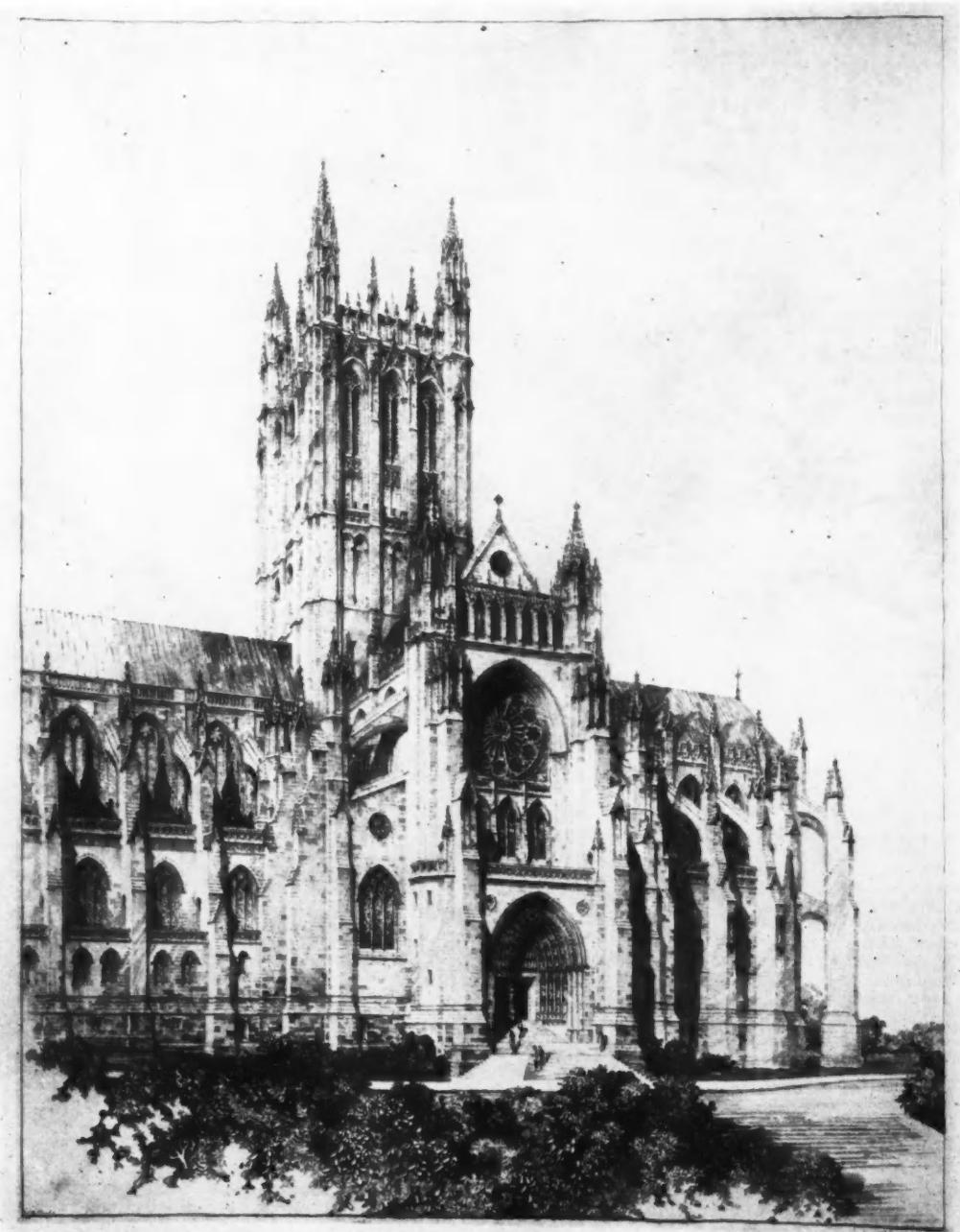
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*The Washington Cathedral architect, Philip Hubert Frohman, recently completed this new drawing of the south side of the Cathedral as it will look. In this conception, the architect extends his vision of the building beyond the South Transept, where work is now in progress, to show the portion of the nave which will probably be first undertaken when work on that part of the building is resumed.*

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# A Message from *The Right Reverend Angus Dun*

+

Washington Cathedral occupies a commanding position in the geography of the Capital City of our country. From the Memorial Bridge its complete choir stands out boldly on Mount Saint Alban. When Christian Americans help us to complete its nave and central tower, it will be one of the most striking landmarks in the city which belongs to us all.

Washington Cathedral is the one great House of Prayer which matches in beauty and in majesty the architectural symbols of our American life in Washington.

Because it stands where it does, in strength and in beauty, it draws thousands to itself and points them to God and to the things of the spirit. Two hundred thousand visitors and worshippers came to our Cathedral in 1948. Among them were thousands of school children who included the Cathedral in their pilgrimage to Washington.

Here hundreds and often thousands gather for the funeral of a statesman, for services in the interests of the common life of the nation, to listen reverently to great music, to celebrate the Saviour's birth and His triumph over death.

Washington Cathedral is no dead symbol, but a center of spiritual life enriching the life of our nation at its heart.

of  
at,  
at

# The Protestant Episcopal Cathedral Foundation

*Why It Is, What It Is, How It Serves, How It Is Maintained*

By THE VERY REV. MERRITT F. WILLIAMS, S.T.D.

ELSEWHERE in this issue, you will read a description of the multiform life of the Protestant Episcopal Cathedral Foundation and its family of institutions, and you will be impressed, I know, with the tremendous range of its activities. People who somehow think of Washington Cathedral as a dead pile of stone surely have never come in contact with the rich life that is lived here, nor have they recognized the streams of spiritual influence which flow from Mount Saint Alban to all parts of our country.

## A Focus of Religious Life

As we look back over the past year, the first thing



Jack Wilson Photo

"... a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." One hundred and forty-four infants were baptized in the Cathedral, most of them in the Children's Chapel, last year.



Jack Wilson Photo

The Rev. Crawford W. Brown, Canon Precentor, counsels one of many young couples who come to the Cathedral for help and guidance.

that strikes us is the way in which the Cathedral provided a focus for the religious life of our people. Glancing over the calendar, we notice such occasions as the great service held for the European Recovery Plan at which General Marshall, John Foster Dulles, and our own Bishop Dun spoke; the several baccalaureate services held for universities and high schools in the District of Columbia; the great Y. W. C. A. World Day of Prayer, when thousands of representative women from all over the world gathered in the Cathedral; we notice the services of national thanksgiving; the conferences held here; the courses of study; the regular daily services and the many special services that are arranged from time to time; we note the baptisms, the weddings, the funerals.

At the very center of our life—at its very core is this tremendous spiritual activity of prayer and praise and sacrament. It is this that colors the whole life of the Cathedral Foundation, that reaches out through our schools, our libraries, our college, through congregations,

Spring, 1949

through laymen and clergymen, through visitor and pilgrim into all parts of our nation.

### A Welcome for the Stranger

We notice too how the Cathedral welcomes the stranger. To Washington come every year in excess of four million visitors. Many hundreds of thousands of them are students and school children. We note how often the Cathedral clergy have busied themselves with counselling and pastoral care for those who were temporarily cut loose from home and friends and who needed the friendliness of the church. We see the outreach of the Cathedral's alms and the assistance which it has rendered to students and young people.

### An Attraction to the Visitor

We notice how the Cathedral has drawn to it hundreds of thousands of men, women, and children from all parts of the country, of every creed and no creed, how they have come within its walls and been touched by its beauty and learned, many of them, something of the loveliness and comfort of the Christian religion.

### Artistic and Cultural Gifts

Looking over the year, we see how richly the Cathedral has contributed to the artistic and cultural life of our community and nation. Nowhere will one find finer music, more beautifully rendered than the music of the daily and Sunday services of the Cathedral. The Cathedral Choral Society is fast winning national recognition, under the leadership of Mr. Paul Callaway, as one of the outstanding musical groups of our nation. Nowhere will one find an opportunity to hear more beautiful organ music than here, and thousands of people are blessed from time to time as the choir, the

organ, and the Choral Society pour out lavishly their rich gifts and make them freely available to all who care to hear them.

### A Haven of Beauty

One is impressed with how much beauty in form and line and color the Cathedral brings into the life of our nation. Not only the beauty of man-created art, but the beauty of nature itself is here. One of the garden spots of our National Capital is that fostered and protected and lovingly cared for by the women of All Hallows Guild. Many a tired soul has found peace and blessing in the quiet sanctuary of the lovely garden lying in the shadow of the Cathedral.

### A Price Must Be Paid

All of this has cost money; all of this requires sacrifice and generosity on the part of friends who see the

(Continued on page 34)



Jack Wilson Photo

Canon Williams officiates at a marriage in St. Mary's Chapel.

# All Things to All Men—One Thing to God

By THE VERY REV. JOHN W. SUTER, D.D.

**T**O all men, all things. That is what Washington Cathedral tries to be in its variety of services of public worship. As an illustration, consider what went on under the Cathedral's roof on Sunday, January 30, 1949.

At 7:30 the Holy Communion was celebrated in St. John's Chapel by Canon Monks. Present were seventy-one persons, of whom fifty-six were from the National Cathedral School for Girls. At 9:30 there was a Celebration of the Holy Communion in Bethlehem Chapel, with music supplied by the Junior Choir of twenty-two boys, directed and accompanied on the organ by Richard W. Dirksen, associate organist and choirmaster. Canon Cleaveland, the celebrant, made a short address on the Holy Communion. Sixty-four persons were present in the congregation, of whom forty-nine received Communion.

At 11:00 o'clock, in the main part of the Cathedral, Morning Prayer was rendered with the help of the Cathedral choir of men and boys, numbering forty, under the direction of Paul Callaway, organist and choirmaster. The music of this service covered a wide range of taste and tradition. The speaker was a layman, Dr. Arthur H. Compton, Chancellor of Washington University, a member of the United Nations Atomic Energy Commission, and United States Delegate to UNESCO. He spoke of the

world's sick spirit and what religion could do to heal it. The congregation numbered 640.

At the time of the announcements, before the address, there was an unusual ceremony—The Dedication of the Verger's Stall in the Sanctuary and Recognition of Twenty-five Years of Service by the Cathedral Verger, James Platt Berkeley. This ceremony began with a procession to the sanctuary during the singing of a Psalm, and ended with a similar procession back to the choir stalls.

While all this was in progress upstairs, down in Beth-

(Continued on page 42)



Jack Wilson Photo

*From the Dean's Stall, the Very Rev. John W. Suter conducts a Cathedral service. The verger's stall is directly in front. At left, a section of the Cathedral Choir of Men and Boys.*

# The 1549 Book of Common Prayer

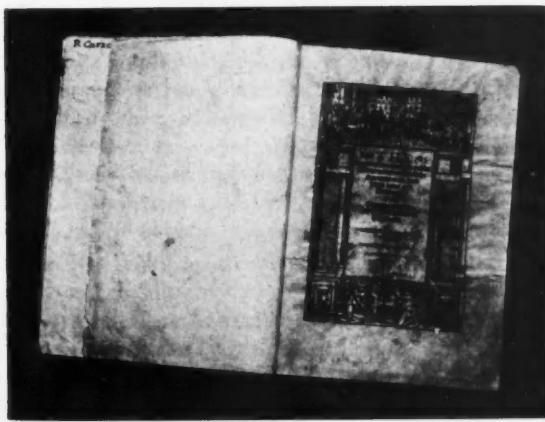
By THE REVEREND GEORGE J. CLEAVELAND

ONE of the most valuable and interesting books in the Washington Cathedral Library prayer book collection is an original 1549 Book of Common Prayer, the gift of Mr. S. Sprague Terry.

An interesting feature of this Prayer Book is that it is a combined work of the two royal printers, Richard Grafton and Edward Whitchurche. This is evident from the fact that the title page states that the book

ices of the Holy Communion throughout the year, with proper Psalms and Lessons for "divers feasts and days." Also, the Order for the Celebration of the Supper of the Lord and Holy Communion, commonly called the Mass; the Litany and Suffrages; the Order for the administration of public and private Baptism of Infants, are contained in this book. Following these come the Order of Confirmation, to which is added the Catechism; the form of Solemnization of Matrimony; the Order for the Visitation of the Sick, and Communion of the same; the Order for the Burial of the Dead; the celebration of the Holy Communion when there is a Burial of the Dead; the Order for the Purification of Women; the declaration of Scripture, with certain prayers to be used the first day of Lent, commonly called AshWednesday; a statement of Ceremonies and why some be abolished and some retained, with "Certayne Notes for the more playne explication and decent ministracion of things conteined in thys booke." On the last page is a statement prohibiting the selling of the book above the price set by the King's Majesty.

The outstanding characteristics of the Book of 1549 are that in this book the numerous services of the *Sarum Portiforium* are reduced to two, namely, Matins and Evensong; all mention of the Pope and his former authority in the Church of England is eliminated; the Athanasian Creed is ordered sung after the Benedictus on the great feasts of the Church; the Sarum Mass is revised and called the Supper of the Lord or the Holy Communion, and, at the celebration thereof the priest is directed to stand humbly before the altar. The Litany, required to be said on specified days, was a revision of the Sarum Litany, formed by the addition of phrases taken from the Litany prepared by Luther and the service book prepared for Archbishop Hermann by Martin Bucer and Philip Melanchthon. The Catechism lacks the portion about the sacraments. Reservation of the consecrated elements for the sick is permitted, but



Horydczak

An original 1549 Book of Common Prayer is one of the most valuable items in the Cathedral Library Collection.

was printed in the month of March, 1549, in the office of Richard Grafton and the colophon at the end of the book informs us that it was printed by Edward Whitchurche, June 16, 1549. Apparently what happened was that one printer supplied the other with enough sheets to complete the edition. Therefore the edition must have appeared on or after June 16, 1549.

The 1549 Prayer Book contains, besides the Preface and directions for reading the Psalter and the rest of the Bible, a Calendar of the Church Year. In addition, it contains the Order for Matins and Evensong; the Introits, Collects, Epistles, and Gospels for all the serv-

(Continued on page 40)

# The School for Girls

First Institution to Be Established by the Cathedral Foundation

By MABEL B. TURNER, PRINCIPAL

**F**ORTY-NINE years ago the National Cathedral School opened its doors to receive its first students.

Next year the School will celebrate its fiftieth birthday, a landmark in the history of any institution.

It is not without significance that the oldest of the institutions on the Cathedral Close is the School for Girls. Placing it thus early in his plans, Bishop Satterlee gave emphasis to the importance of the education of young women. Perhaps he was not unmindful of the fact that it is the mothers who largely determine both

the attitude toward and the content of the religious training of young children. Since the opening, more than 1,400 graduates have been awarded the diploma of the School, and another 1,200, although not graduates, show in many ways their devotion and loyalty. Many of these found something on Mt. St. Alban which they cherish sufficiently to send their daughters to their alma mater. Younger sisters and nieces, with daughters, make up a large section of any year's enrollment.

One of the reasons especially prominent today for the choice of a school is preparation for college. The National Cathedral School offers this and each year sends most of its students to college, university, or special school. In college the girls have won their share of academic honors, of office holding, and of going on to further study. The great majority marry and become mothers.

If, however, preparation for college were the School's only aim or even its main one, there would be no reason for its location on the Cathedral Close. Many schools prepare well for college. Here, in addition to strong academic departments, the School tries to make tangible and real to the young people who come to it, those spiritual values which are less tangible but tremendously vital. It tries to do this in various ways. In the field of religious education it has instruction which stands on the same high level as other departments. With the teaching it aims to provide daily experiences which emphasize spiritual values. Living day by day in the shadow of a growing Cathedral, students unconsciously absorb something of the values symbolized by this great building. It is hoped that in a changing world some of the inner security which only a religious faith can give may become theirs. If they can gain such security, they will be better able to withstand the pressures of the world and to make their own constructive contribution. The Cathedral, as well as the School, is home to them, Weekly chapel services and participation in the singing



Hessler Studio

*The National Cathedral School for Girls, first of the Cathedral Foundation buildings erected in the Close, observes its fiftieth anniversary next year.*

(Continued on page 35)

# School for Boys Anticipates Continuing Spiritual and Physical Future Growth

By JOHN CLAIBORNE DAVIS

**S**T. ALBANS, the National Cathedral School for Boys, will complete its fortieth year in June, 1949. This date marks the end of a significant period in the School's life, since Canon Lucas, who continued the successful administration of his predecessor, William H. Church, will retire after twenty years of service to St. Albans and to the Diocese of Washington to become Archdeacon of Maryland. He leaves the School with the highest enrollment and longest waiting list of its history, a national reputation for top academic preparation, and a devoted staff, alumni, and student body. And his dynamic influence at St. Albans will not cease with his retirement in June, for as those who knew Mr. Church still remember his devotion to the task of building St. Albans as a first-rate school, those who have had the experience of working under Canon Lucas's guidance will not forget his many achievements here.

While St. Albans is interested naturally in its secondary function of training minds, it gives first place to the building of Christian character. This purpose is carried out through example and instruction. Starting with the conviction that there can be no sound foundation for morality in a mind possessing only secular standards as an ethical criterion, Canon Lucas has always stressed the primary need of religious training in the formation of a basis for character. This training is given in the program of religious instruction which continues from the fourth

grade of the elementary department to the senior year of the high school department. Every morning there is a chapel service in the Little Sanctuary, a building which has truly grown with the School, having been enlarged five or six times to accommodate the ever-increasing enrollment. These services, and the evening services attended by boarding students and faculty, are governed by the Student Vestry. On Sunday, Holy Communion for the School is celebrated by the headmaster in the Little Sanctuary or in one of the Cathedral chapels. Boys of St. Albans serve as acolytes for the daily Eucharist at the Cathedral.

The School pays a great deal of attention to the elements of education not usually classed among the academic subjects. Art and music are of major interest to both administration and student body. The art courses at St. Albans are taught by Dean Stambaugh, an artist with a long record of paintings in exhibitions of the



Swann Studio

*St. Albans School art students "paint and do not talk too much about it."*

Philadelphia Academy of Fine Arts, the Carnegie and Corcoran and Pepsi-Cola Competitions. Mr. Stambaugh's theory of art education is very simple: just paint and do not talk too much about it. Rather proudly, he pays little attention to the history of art, and dislikes intensely the contemporary habit of teaching the student different techniques of painting, for he prefers to allow the pupil to develop, under guidance, an individual approach. The results of Mr. Stambaugh's emphasis on the individual in painting have been seen for five years past, and will be seen again this May, when the Annual Art Exhibition will present not pale copies of current fashions in artistic techniques, but individuals clearly visible through their paintings.

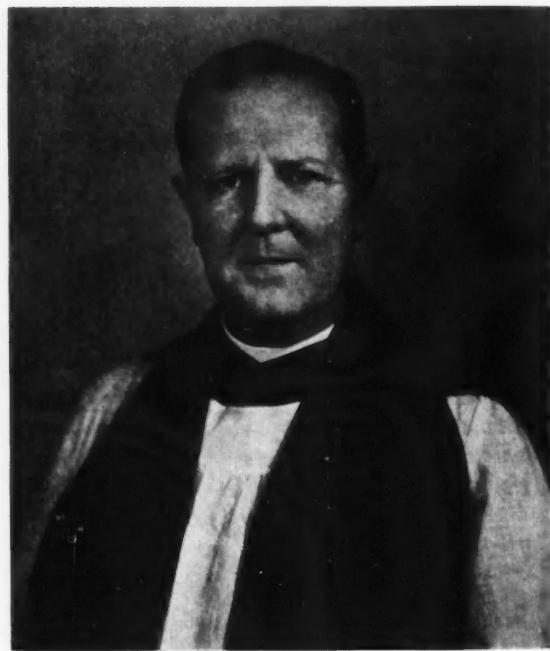
Musical life at St. Albans, apart from the Cathedral Choir made up of St. Albans boys, includes a Glee Club, a record lending library, and a yearly performance of a Gilbert and Sullivan operetta in collaboration with the National Cathedral School for Girls. In the last few years, the two schools have offered "The Mikado," "H.M.S. Pinafore," and "The Pirates of Penzance." And certainly we should not omit to mention, for no St. Albans student who has taken part in it will ever forget it, the annual performance of the Form I Music Drama, a variable and puckish school institution written at the last minute under incredible creative strain by Impresario Stanley Sofield, who has been known to mix the incongruous more successfully and more consistently than Gilbert and Sullivan themselves.

In a more serious vein the government class carries on its weekly debates on Friday night under the leadership of Bertram D. Hulen, State Department correspondent for the *New York Times*. While many schools have debating societies and discussion groups, St. Albans government class is unique in secondary education. Organized as a congressional committee divided into liberal and conservative membership chosen from the three top forms, the government class spends usually five weeks on a subject of current importance, producing a resolution, amending, introducing new resolutions, and finally voting on the entire question. Witnesses appear before the class to present arguments for each side in order to enable the members to vote intelligently. As a result of St. Albans fortunate situation in the Capital of the Nation, the government class has had a large number of excellent witnesses on issues of contemporary significance. In the past few years, Mr. Barkley, the present Vice-President, Mt. Stettinius of the State Department, Representatives Halleck and Monroney of the House of Representatives, Lord Inverchapel of Great

(Continued on page 38)

## Canon Lucas Resigns Headmastership, Named Archdeacon of Maryland Diocese

WASHINGTON Cathedral shares with St. Albans School a feeling of very real loss in the resignation, to become effective June 30, of the Reverend Albert Hawley Lucas, for twenty years Headmaster of the Boys' School and since 1932 a Canon of the Cathedral. In announcing his decision, Canon Lucas stated that when he came to Mount Saint Alban he told Bishop Freeman he would remain twenty years, providing his services were satisfactory. He added that his "grief at surrendering this trust is immeasurable."



Harris and Ewing

Canon Lucas has been appointed Archdeacon of the Diocese of Maryland.

Canon Lucas has been named Archdeacon of the Diocese of Maryland, where he will be associated with a former dean of the Cathedral, the Right Reverend Noble C. Powell, Bishop of the Diocese.

(Continued on page 38)

# Construction Supervisor Reports

## Real Progress on South Transept

ALTHOUGH we mention it with apologies to the rest of the country, Washington has had (at least up until press time) a very mild and pleasant winter. The result of this good fortune has been a happy one for the Cathedral, allowing construction on the South Transept to continue with a minimum of interruptions. By mid-February the work showed real progress and operations began to speed up as the supply of stone on hand steadily increased and the earlier delays attendant upon the right stones being delivered in time were forgotten.

At that date twenty-one car loads of stone had reached the Close from the Indiana quarries and as this was written, a truck full of interior stone for the east wall was being unloaded. This meant that slightly more than half the stone called for in the present contract had been delivered. Approximately one-third of the total work called for was in place, and more than 100,000 bricks had been laid.

One of the more complicated phases of the present construction is the turret in the southeast corner of the transept. Early in February this had been brought up to the level of the spring-line of the tracery and the windows and arches above the piers had been started. Laying of the stone for the stairway in the turret, necessarily a slow and difficult part of the work, was completed, and a few lucky Cathedral staff members had already been invited to climb them and enjoy the fine view of the city spread out below.

To the casual observer, unable to go behind scenes and discover the progress of the turret, there appeared to have been little progress since well before Christmas. This was largely due to the fact from the outside, judgment must be based on the vertical progress of the ex-

terior walls, and these have had to wait for the arrival of the interior wall stones. From now on, the superintendent assured us today, passersby will be able to see day to day progress as the walls rise to the triforium level.

Heralding further progress was the early February visit of Mr. Gamble of the R. Guastavino Company who will superintend the installation of the acoustical tile for the triforium ceilings. Mr. Gamble, who supervised the placing of all the tile in the North Transept ceiling, is sixty-five and had planned to retire this year. When he heard that there was more work for him to do for Washington Cathedral, he changed his mind.

Actually, the South Transept work has not been the only concern of the construction supervisor since his arrival in the Cathedral Close this fall. One already completed "extra" job was the laying of an entirely new temporary roof over the nave. The old one, placed hastily when construction stopped in the early 1930's, had rotted badly and water seeping constantly into the crypts was threatening to cause serious damage to the fabric. Now a waterproof, very neat looking roof covers the entire area, and even the "catwalk" which crosses it to the west entrance is shining new. Next on the special projects docket was the repointing of the stone around the two new clerestory level windows in the north side of the Great Choir. Repointing ought, according to the rules, to be done every ten years—and it is this type of upkeep work for which the "endowment" percentage of Cathedral gifts is used. Within the next few weeks it is expected that a new great stone cross crowning the North Transept will again reach toward the sky, replacing the one struck and ruined by lightning last summer.

# Kelham Chapel

By FATHER GABRIEL HEBERT, S.S.M.

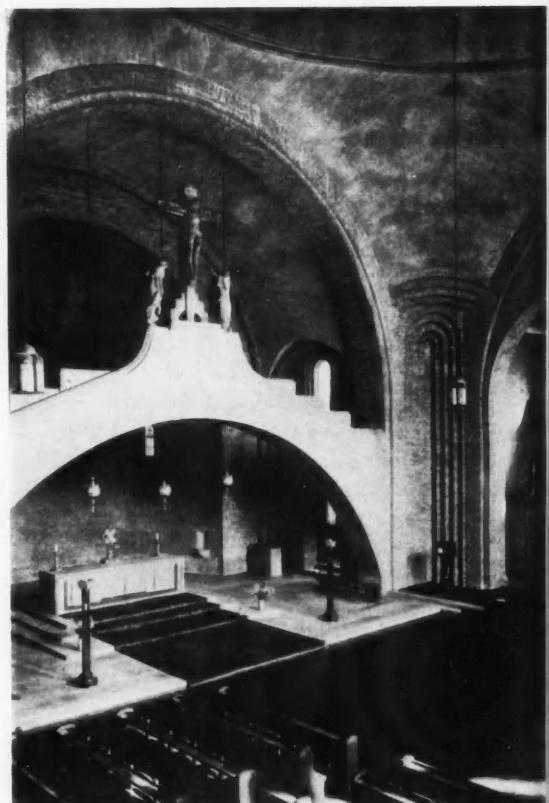
**N**O building is intelligible without some knowledge of the purpose for which it was built, and of the people to whom it belongs and who use it. Kelham Chapel belongs to an Anglican religious community, the Society of the Sacred Mission, and is used by the community and the divinity school which is associated with it. At present there are at Kelham about twenty-three of the community (for the rest of us are serving elsewhere in England, in South Africa, and in Australia) and about seventy students.

In its origin the Community was not a revival of one of the old orders; like the Community of the Resurrection at Mirfield, in England, or in America, the Order of the Holy Cross. It sprang out of the contemporary life of the English church. We began fifty-eight years ago as the Corean Missionary Brotherhood, a band of young men preparing to give their lives in foreign service; out of this beginning grew both the Community and the school.

Our motto is "Ad gloriam Dei in ejus voluntate" which means that our vocation is the dedication of our lives to serve God in His Church, under the conditions of poverty (no salary), celibacy (no families of our own), and obedience (not seeking for ourselves a career). We have been accustomed to speak of "devotion" as something more than "devoutness;" that which is to be dedicated is the whole of life, and not only the religious part of it. At the same time, without devoutness there will not be real devotion. In a house composed of young men, this "devotion" must include not only their direct preparation for their life-work, but also house-work, football, and the social life of the household: for life is not to be divided up into departments unrelated to one another, but to be integrated and unified. It is from the Chapel and what is done there that the unifying principle comes.

The first start was made in 1891, in London, where we lived under the shadow of the great church of St. John the Divine, Kennington. After six years we moved

to Mildenhall in East Anglia, and after six years more to Kelham, which lies two miles outside Newark in Nottinghamshire, 120 miles north of London. There we found a Gothic mansion, Kelham Hall, built in 1859-63 on the site of a seventeenth century country house, the work of Sir Gilbert Scott. It is solidly built, of excellent workmanship, and is characteristic of Scott's style at its best.



*The bridge-like screen which spans the sanctuary arch is one of the most dramatic features of Kelham Chapel.*

The chapel that Sir Gilbert had provided inside the house, in the style of the thirteenth century, is now used as the Lady Chapel; but when members of the Community arrived in 1903 it was unfinished, and in any case too small for our needs. So, after using the village church and a room in the house, we made a chapel out of what seems to most of us the best part of Scott's building, the glass-roofed courtyard, which had been designed for carriages to draw up under cover at the front door. Between the two great entrance doors, the altar was placed: near to the choir and yet remote. Often in summer one of the doors was left open for most of the day. A sanctuary of polished boards, round which the communicants knelt in a half-circle, came right out between the stalls. We still speak of ministering at the high altar as being "on the boards." This was a much loved chapel.

In 1920 we bought the house, and in the next twenty years the buildings were greatly extended. The first addition of new rooms on the east side of the house made the chapel uncomfortably crowded; then in 1927-28 the present chapel and the wing to the west were built; later came another wing at right angles to it.

The architect was Charles Clayton Thompson, who showed an extraordinary understanding of our spiritual aims, and succeeded, with a power that deserves to be called genius, in expressing what he had seen, in the chapel that he built for us. This is no conventional "religious" building, but one which is determined at every point by the particular needs which had to be met. The large central square, necessary for our corporate worship, dictated both the plan and the style of the building. A dome was found to be the best form of roof for the central space, and the dome, not any architectural model, determined the kind of arches. Furthermore, the beauty of the building depends, not on carvings, stone-facings, or wall-coverings of any kind, but on the structural lines and the way in which the materials, brick



*Altar and Sanctuary, Kelham Chapel*

and concrete, are used. This simplicity meant that, although it had to be large for our needs, the building was not expensive. The cost of the central square and the sanctuary was £28,000, and the narthex, the fabric of which was finished in 1939, £6,000. The transepts, still to be built, were estimated in 1939 to cost about £4,000 each.

At the time when it was opened, the following description appeared in *The Architect*:

"One enters the new building from the old. The door is closed upon the Gothic Revival. On the other side of it comes the complete antithesis, the new work. On the one side, a revival. On the other, what? The answer is hard to give. Perhaps one should reply, 'just architecture.' For that is the impression of the cloister-like corridor which leads from the old building to the new. Bare brick walls, of a warm, friendly texture and colour, but not smooth; brick that are honestly glad to be bricks. And overhead a barrel vault, in a rough plaster, textured with lines, giving the surface something of the coarse quality of a homespun cloth; no 'art,' no carefully devised texture faking, but a curious naive atmosphere of country architecture . . . Passing through the cloister-like approach, one imagines the

(Continued on page 36)

# The Cathedral Choral Society

THE Cathedral Choral Society, founded eight years ago for the study and presentation of great church music, annually holds two concerts in Washington Cathedral. Under the direction of its founder and director, Paul Callaway, the Society has won a unique place in the musical world of Washington and even far beyond the confines of the National Capital, as several of the programs have been broadcast.

The secular concert hall offers little or no opportunity



Jack Wilson Photo

*Paul Callaway, organist, choirmaster, and director of the Cathedral Choral Society, shown at the great organ.*

for the performance, in their entirety, of the great masterpieces which make up the world's collection of sacred music, or for the presentation of sacred music in the work of modern composers. In Washington Cathedral many elements have conspired to provide the conditions which make their performance outstanding. The beauty of the setting, the great organ, the availability of instrumentalists from the National Symphony Orchestra, and above all, the untiring and inspired work of Mr. Callaway, his associate, Richard W. Dirksen, and the more than 150 singers who work tirelessly for the perfection

which they have invariably achieved.

Next month the Society continues its tradition by presenting, on Palm Sunday afternoon and evening, the "St. Matthew Passion" by Johann Sebastian Bach. The length of this work has necessitated dividing the program by a dinner interval. Soloists, performing with orchestra and double chorus, will be Ralph Kirkpatrick, harpsichord; Mr. Dirksen, organ; Barbara Troxell, soprano; Louise Bernhardt, contralto; John Garris, tenor; Paul Matthen, baritone.

The 1948 fall concert featured the "Great Mass in C minor" by Mozart "Medieval Poem" by the contemporary composer, Leo Sowerby; Gustav Holst's arrangement of "Let All Mortal Flesh Keep Silence," and the sixteenth century lament, "Fili Mi, Absolon," by Heinrich Schütz.

The first great work to be sung by the Society, at its inaugural concert in 1942, was Verdi's "Requiem." Since that time the programs have included "Symphony of Psalms," Stravinsky; "Mass for Five Voices," William Byrd; "Elijah," Mendelssohn; "Te Deum," Dvorak; "Requiem," and "Litany in B Flat," Mozart; "Hymn of Jesus," Holst; and Bach's "Mass in B minor" presenting the latter in its entirety for the first time in Washington and performing it, by public request, two successive seasons.

Rehearsals, save for the summer months, are held once a week throughout the year for two-hour periods. Usually, the men rehearse with Mr. Dirksen in the Cathedral choir room, the women with Mr. Callaway in St. Alban's Church parish hall, which is located in the Cathedral Close. At the end of an hour the two groups combine for a second hour-long period. The last three or four rehearsals for each performance are held by the full chorus in the Cathedral, and not until a night or two before the concert do the orchestra and soloists rehearse with the chorus. This carefully worked out schedule has fully proved its efficiency in the perfection of performance which has become synonymous with the work of the Cathedral Choral Society.

# The Curator's Office and the Herb Cottage Welcome and Assist Cathedral Visitors

By JOHN H. BAYLESS

THE Cathedral outposts for reception of visitors are the Curator's Office and the Cottage Herb Garden. Pilgrims arriving at Mount Saint Alban are sometimes bewildered by the extent of the Close with its winding paths and scattered buildings. Facing Wisconsin Avenue carlines and the Cathedral parking area, the Curator's Office becomes a first "stopping point" for preliminary questions. Here the original working model of the Cathedral is displayed and is used for orienting those who find it difficult to establish direction. Visitors are directed into the Cathedral by the supervisor of this department and her assistant who welcome an average of more than five hundred persons daily throughout the year. Again, upon the completion of tours conducted by the Cathedral's Pilgrim Aides, visitors are brought to the door of the Curator's Office for final questions and directions to other points of interest within the Close.

A splendid assortment of post cards of the Cathedral, guide books and literature are sold in the office. Other mementos available to visitors are crosses, plaques, book-marks and many stained glass objects, hand-blown at the furnaces of W. H. Blenko where much of the glass used by artists who are making the Cathedral windows has been created.

Adjoining the Curator's Office, the Cathedral Book Room is maintained to help extend the ministry of the printed word. A carefully selected stock of pamphlets and books relating to the life of Christ, Church history, doctrine and worship, and practical counsels for Christian living is carried on the tables and shelves of the Book Room—all within the moderate price range. It is a bright, sunny room where visitors who have the time and inclination may rest and study any of the material in stock.

The work of the Curator's office is both gratifying and thrilling, for every day it reflects the enthusiastic appreciation of pilgrims who have just experienced the Cathedral's compelling beauty and have been inspired by its message. Particularly is this true, according to the director, of the young high school students, thousands of whom come to Mount Saint Alban during the spring months each year.

On the south side of the Cathedral, near the entrance to the Bishop's Garden, the Cottage Herb Garden likewise extends its cordial hospitality to Cathedral visitors. The quaint charm of the Cottage, with its fascinating offerings of dried herbs and spices, captures the imagination of all who are interested in the culinary art. Live herb plants from the Cottage have travelled with pilgrims to many American home garden plots, there to become silent reminders of Washington Cathedral.

The able director of the Herb Cottage has as assistants a Cathedral gardener of nearly thirty years standing and a committee of devoted volunteer workers. The tasks of these women who give so generously of their time, differ according to their specific abilities. In addition to welcoming visitors, many have become expert in making herb mixtures—the soup, the omelet, the salad, and other combinations of savory herbs. Others fill the little bottles of lavender and pot-pourri, while still another aide may excel in printing attractive labels for the bottles.

Usually the Cottage Herb Garden is the last place visitors see before leaving the Close. Therefore, it is the final remembrance of Mount Saint Alban they carry away with them—one of floral beauty and a prevailing atmosphere of peace and friendliness.

# Beauvoir, the Cathedral Elementary School

By ELIZABETH G. TAYLOR

In this extreme crisis in the world's history, all thinking people feel the urgency to help the cause of peace. Inevitably all are turning to education as the hope of the world, for in the last analysis, the choice of peace lies with the individual. Our own General Eisenhower has chosen a school as his field of action. Surely any church school must assume a special responsibility for promoting those specifically Christian attitudes that can mean peace for mankind. And a school for very young boys and girls, sponsored by a national Cathedral in the capital of the greatest nation on earth, has a truly unique opportunity to develop the qualities necessary for successful living in a community. For, albeit man is naturally a selfish creature, he is doomed "in his time to play many parts" and in all his roles,—member of family, community, nation, the world—*unselfishness* is the *sine qua non*.

Washington Cathedral is being erected as a monument to the world's supreme example of unselfishness. Therefore, surely the children who are trained under its sponsorship must be ever aware of the necessity for selflessness. Daily from their classroom windows, as they listen to a fanciful tale or sing a childish ditty, they can see the morning sun upon the lofty buttresses above the Bethlehem Chapel, which they know well and love through their frequent special services there, and particularly through its association with their beloved Christmas Nativity Service. Even the three and four-year-olds, too young to participate in the services, have a sense of "belonging" as the Cathedral

organist shows them the wonders of the great organ, or as they gather crabapples for their jelly-making in the Bishop's own serenely beautiful garden, or respond to his special invitation to find the rabbit among his shrubs.

Feeling a part of something greater than themselves helps Beauvoir boys and girls to develop that loyalty and spirit of service without which education is meaningless.

This opportunity of being a part of something essentially worthwhile, to which one can give utter allegiance, is also largely responsible for the fact that educators of the first water have always gravitated to the school and when possible, have remained. Thus the children spend their days with women eminently qualified to set examples of cooperation, efficiency, and cheerfulness.

The flavor of the "quality of the life we offer here"



Jack Wilson Photo

Canon Monks speaks to a class of Beauvoir School children assembled for service in the Children's Chapel.

# Washington Cathedral Library

By THE REV. GEORGE J. CLEAVELAND

*Canon Librarian*

THE Washington Cathedral Library, consisting of more than 50,000 volumes dealing with church history, liturgics, theology, ethics, philosophy, architecture, literature, history, homiletics, hymnology and works of reference, is made up of numerous library collections given or bequeathed to the Library, as well as volumes purchased from designated funds.

The Cathedral Library is used by those engaged in the work of the Cathedral, the Cathedral Schools, the clergy of the Diocese of Washington, staff and alumni of the College of Preachers and other accredited individuals. While the Cathedral Library, due to lack of funds, cannot operate a loan service for the general public, through the College of Preachers Library, which is an extension of the Cathedral Library, books are sent to clergymen all over the United States and on occasion even to Canada.

During the past year, 3,782 volumes, chiefly of a theological nature, were through this agency circulated among the priests of the Church.

In the various collections composing the Cathedral Library are to be found certain rare books of marked interest and value. Among these are: *Doctrina et Politia Ecclesiae Anglicanae* by Richard Moket, published in 1617; *The Bishops' Bible*; *The Four Gospels in Amharic*, the gift of the Emperor of Ethiopia, Haile Selas-

sie; *The Geneva Bible*, published in 1610; *The Pseudo-Martyr*, written by John Donne, published in 1610; *The Alliance of Divine Offices*, by H. L'Estrange, 1569; *Kirchen Ordung*, 1556; *A Defence of the Apology of the Church of England*, John Jewel, 1567; *Eikon Basilikon*, 1659; *Augustini Super Johannen*, 1491; *Divinorum Nuptiarum Covenenta et Acta* by Arnaldo Fritachio and Philippo Gallo, 1580; *St. Hieronymus Epistolae*, published in 1490; *The Treatise on the Seven Sacraments Against Martin Luther* by Henry VIII, published in 1561; the *Devotional Letters of St. Bernard of Clairvaux*, 1495; *Erytoma Sapientie* by Hermias of Padua, 1505; and *Hieronymi Frascastorii*, published 1554.

The Cathedral Library possesses an extensive but incomplete Prayer Book collection. It possesses an original 1549 Book of Common Prayer, a 1662 Book of Common Prayer of the same edition as that of the Sealed Books, and a number of very early Books of Common Prayer of the Protestant Episcopal Church in the United States of America. In all, the Prayer Book collection totals about 150 volumes. It is hoped that eventually a complete collection of Books of Common Prayer containing volumes representative of every edition published in the United States will be built up in the Cathedral Library and there placed at the disposal of those interested in liturgical study and research.

may be caught in the happy eyes of the boys and girls wherever they may be in the school—painting, reading, singing, gardening, dancing, feeding pets. It may be sensed in the mood of merriment that invariably prevails in the domestic quarters. The joy of living is obvious in Stephen's exclamation, "I like everything in this school, but lunch and arithmetic are the best! The only trouble is,—we never have seconds in arithmetic." The pervading atmosphere of the school is evidenced by the comment of parents who say, on returning after absences, "Oh this is home!"

The beauty of the natural surroundings, the expanse of playfields, the advantageous setting on the hilltop, undoubtedly are partly responsible for the appeal which the school makes to all visitors. The informality of this

former spacious home of Canon Russell, which has been gradually converted into a school, also contributes to the home-life atmosphere of Beauvoir. The physical factors have been invaluable in giving to the children that sense of security which enables them to function at their highest level. The schedule, with ample opportunity for music, dramatization, handcrafts, free play, and rhythms, also promotes the sense of security without which boys and girls would be incapable of enjoying the accurate, advanced academic work required of them. But those who have been primarily responsible for developing the policies of Beauvoir feel deeply that it is above all the unifying influence of the Cathedral that has given children, parents, and teachers a common purpose that has welded them into an effective whole.

# Cathedral's Christmas Card Ministry Reaches Into Thousands of Homes

By THE REV. G. GARDNER MONKS

**A**N autumn visitor to Mt. St. Alban often finds lights still on in one building long after all the others are dark. Looking inside, he observes intense but ordered activity. This is the Christmas card headquarters. Every day during the busy season the girls handle several thousand pieces of mail, not watching the clock, but staying each evening until they can clean off that day's business, lest orders fall behind.

Here on a table there is a pile of boxes returned because people have moved. A few such wrong addresses are inevitable in spite of careful checking when the boxes are being addressed several months earlier. Some do not care to keep the cards, and so return them. All returned cards have to be carefully inspected and "reconditioned" before being sent out to new persons. There are many reorders to be assembled and sent out, sometimes for as many as ten or a dozen additional boxes. More often, one card especially suits the fancy, and this past year, there was a single order for over a thousand. Often there are special directions as to the printing or engraving of names, or mailing gift boxes, and all this requires constant careful attention.

In addition to the minimum sum necessary to cover the cost of the cards retained, nearly one person out of ten sends an offering frequently of substantial size to help support the work of the Cathedral. Naturally these freewill offerings are most welcome, but hardly less gratifying are many of the letters received from those to whom the cards have gone. These make clear that the Cathedral is still successfully carrying on the missionary project undertaken over twenty years ago of making available cards of real beauty and of genuinely Christian feelings. At that time, most Christmas cards depicted a fat Santa Claus, a sprig of holly, or a candle, to say nothing of subjects even more devoid of any religious significance. Such few religious cards as were then available tended to be overly sentimental, or dis-



*The Cathedral Christmas Card ministry requires the year round services of a busy department.*

tinctly inferior artistically. It is significant that today commercial manufacturers are far more aware than formerly of the large demand for religious cards of artistic excellence, so that in increasing numbers such cards are being made available to the public. Thus, the indirect influence of the Cathedral reaches even further than the well over a million cards which each year have gone into more than a million homes, bearing their message of a Christian Christmas.

Great care has been taken in the selection of subjects which could be faithfully reproduced in full color. Suggestions are received from many people, and before one Christmas has arrived, the selection for the following year is practically complete, and other subjects are tentatively earmarked for the following year! Increasing care has been taken to produce a varied and well-balanced set. In each set are several subjects connected with the Cathedral: stained glass, carving, or architec-

*(Continued on page 41)*

# Verger's Stall in Sanctuary

## Honors James P. Berkeley

Guide, adviser, host, and mentor to bishops, newsmen, choir boys, pilgrims, delivery men, presidents, fainting females, and lost children—James Platt Berkeley, Washington Cathedral verger.

The 11 o'clock service in the Cathedral on Sunday, January 30, included a service of "Dedication of the Verger's Stall in the Sanctuary and Recognition of Twenty-five Years of Service by the Cathedral Verger." No hint of the plans had reached Mr. Berkeley, although the Cathedral staff and members of his family knew, and were present. Immediately after the announcements the choir proceeded to the sanctuary, Mr. Berkeley joining Dean Suter at the end of the procession. After the verger had been seated in the beautifully carved oak stall, Canon Albert H. Lucas read the Chapter resolution recognizing Mr. Berkeley's years of "incalculable service to Washington Cathedral." . . . "Mr. Berkeley became verger when the Bethlehem Chapter was Washington Cathedral. That was at the end of the Bishop Freeman's first year as Diocesan . . . He has grown with the Cathedral and he is in the eyes of canons, clergy, and laymen alike structurally and spiritually a veritable pillar of the Cathedral's power . . . He has combined the qualities of sound training in the faith, ardent devotion for this House of Prayer, and a capacity for compelling an atmosphere of reverence in all varieties and aspects of Cathedral worship. He combines humility with forcefulness; ready wit with practical philosophy; deference without discrimination. His purpose has ever been to fulfill the Psalmist's desire, 'I had rather be a door-keeper in the House of my God, than to dwell in the tents of ungodliness.'

The new stall and kneeler are the work of the noted wood carver, Gregory Wiggins, artist for the panels at St. Paul's School and for much of the wood work in the chapel at Trinity College in Hartford. The four evangelists, with their traditional symbols, are carved at the head and arms of the chair, which bears on one side a representation of the Cathedral coat-of-arms and on



Jack Wilson Photo

*James Platt Berkeley, Cathedral verger for twenty-five years, in the verger's stall recently placed in the sanctuary.*

the other a shield showing a bunch of keys, symbol of the verger's authority.

A Latin inscription across the chair back is from the Eighty-fourth Psalm: "For one day in thy court is better than a thousand," and across the base are the words *Aeditui Sela*, meaning "seat of the keeper of the temple." The kneeling desk bears, also in Latin, the words from the Twenty-third Psalm, "I will dwell in the house of the Lord forever."

# St. James' Cathedral Builds Good Will in Central California

By B. A. SHEPARD

THREE blocks from the heart of Fresno's heavily trafficked business district, and in the heart of its civic center, stands a quaint, ivy-clad brick structure, St. James' Cathedral of the Missionary District of San Joaquin. Despite this location in a prosperous, expanding metropolitan area, the Cathedral Church harbors none of the atmosphere of an urban edifice. Its thousand members have a sentimental attachment to their "old English country church" with its rustic Tudor-Gothic exterior bespeaking the quiet charm of an old-world village.

Under the spiritual leadership of its civic-minded



*Participants in the Radio Forum of Better Understanding, a popular inter-faith program, ready to go on the air. Left to right are Rabbi David L. Greenberg, Program Director A. D. Patterson, Dean Malloch, and Monsignor James G. Dowling.*

dean, the Very Rev. James M. Malloch, D. D., St. James' Cathedral is a community-conscious church, ministering to the religious and social needs of residents in the productive central California "valley of the sun." The Cathedral has become a potent force in Fresno's continuing drive for community harmony and brotherhood. Keenly aware that the community can be the cornerstone for national peace of mind and world accord, Dean Malloch has worked tirelessly in all "campaigns" to stimulate understanding among all religious

and social groups. A policy of cooperation with ministers of other faiths forms the groundwork of a distinct community good-will program.

When Dean Malloch arrived in Fresno in January, 1937, he joined immediately with Rabbi David L. Greenberg and Monsignor James G. Dowling "to work together for a better society through the elimination of religious and racial prejudice." Their interest in church contribution to civic and social betterment—a clearly marked church function—culminated in the inauguration of the Radio Forum of Better Understanding over one of Fresno's major stations. For twelve consecutive years station KMJ has invited its forum guests to return to the air with their "unique, inspiring, and educational public service feature, which is helping to overcome common group frictions in this area." The Radio Forum is thought to be the only one in the world in which members of three different faiths broadcast together week after week, year after year, to a wide listening audience.

The story of Fresno's Forum of Better Understanding is one of progressive democratic action fostered and maintained by the church leaders. Once each week Dean Malloch and his Jewish and Roman Catholic friends gather informally around the KMJ microphone to encourage simply and earnestly "good will through understanding." religion. Letters from listeners often suggest such topics as "Why Churches Have Altars" and "Church Etiquette." President Truman's inaugural address was discussed shortly after Chief Justice Vinson administered the oath of office.

The Forum participants meet in the diocesan office of St. James' or another convenient place to plan their broadcasts, each taking a special phase of a question. Through the Forum, the churchmen are able effectively to weave an inspiring and meaningful interpretation into local, national, and world-wide religious, social, and economic subjects. Listeners receive a carefully planned and comprehensible "round table" on major themes, despite frequent *ad libbing* and touches of humor. The

Forum is in no sense a church unity movement and does not seek to water down any religious faith. Neither is it a debate or a theological battle; "it simply seeks to present the many existing viewpoints to clear up widespread misunderstanding."

The Radio Forum of Better Understanding is building mutual respect among Protestants, Jews, and Roman Catholics. But, Dean Malloch has said, "a radio program is needed also to promote good will and fair play, strange as it may seem, between Protestants and Protestants. Many Protestant churches have lost interest in their historic theological differences and are competing on a purely social level. People often go to the church which offers them the most interesting worship-program, as it is called, or the most exciting social life, attention, or advantageous connections. Ministers become glamorous, and when successful, turn into peacocks, as a very distinguished organist once said to me."

Through the Radio Forum of Better Understanding, St. James' Cathedral is participating in an outstanding community-building enterprise. Briefly and succinctly, the KMJ program director writes that his station "... now considers the Forum its best educational feature. The fruits of its labors are many. Tolerance and good will are now considered among Fresno's most popular products. Countless thousands are convinced that we are a happier and more peaceful people because of the efforts of the Radio Forum of Better Understanding."

The spirit of St. James' Cathedral has been projected enthusiastically into programs which are making Fresno a better place in which to live and work and rear a family. No small part of Dr. Malloch's extra-church activity has been concerned with community-wide programs since he became Dean of the Cathedral after several years as teacher of theology at the Church Divinity School of the Pacific in Berkeley, California. A former public school director, faculty member at San Francisco State College, and oil company administrator, Dean Malloch's outstanding

work is recorded in Fresno's civic history. Among other activities, he has served for two terms as president of the Council of Social Agencies and is now chairman of the Fresno Committee on Juvenile Delinquency. In 1941 he was elected to the city Board of Education, of which he is now vice-president. Director of the American Red Cross chapter, Kiwanis president, and member of the Committee of International Kiwanis in Support of Churches, member of numerous diocesan and synodical committees, chairman of the diocesan Board of Examining Chaplains, and Grand Chaplain, F. and A. M. of California—these are among his other positions, past and present.

#### Promotion Program

The worth of community activity is measured, not so much in church attendance, the Dean believes, as in church service. Church attendance, however, has received serious attention from the Dean of St. James' Cathedral on another front. Steady increases may be attributed in part to his effective use of advertising and publicity techniques which fit the needs of the church. A sound informational channel with the congregation of St. James' Cathedral—and with the community—has been established through varied printed pieces. Information of value and importance to church members is distributed in the periodic "Cathedral News," in at-



*St. James' Cathedral in Fresno, California, is located on a quiet corner near the center of the city.*

tractive direct mail pieces, in eye-appealing programs, and in special brochures. Religious messages, sermonettes, news notes, program announcements, personality sketches, miscellaneous "reminders," and other timely items comprise the subjects of the printed matter. The effectiveness of the material lies not alone in its interesting and adequate content, but also in its excellent technical detail: harmonious makeup, dignified and readable typography, clear pictures and sketches, some use of color, and interest-arousing "headlines."

In "Reactions to the Ministry," a sermon preached on the anniversary of his twelfth year in Fresno, Dean Malloch expressed his attitude toward church publicity:

"I have used advertising and publicity of all kinds to promote church attendance, and I have often been criticized caustically for doing so. I agree with my critics. I don't believe in sensationalism in religion. Neither do I believe in empty pews. But why worry about empty pews? Church publicity should 'sell' religion, not pews. Church services should be worship-centered rather than sermon-centered . . ."

Among Dean Malloch's best contributions to church publicity was the inauguration of diocesan editions of "Forth," a plan inspired by the Denver Register System. A local news section in a nationally circulated magazine has given news appeal and power to the whole publication for readers within the individual diocese. As in many other cities, the "local angle" is used also on the radio when a brief message from the St. James' Dean is announced after the broadcast of "Great Scenes from Great Plays," the national radio program of the Episcopal Church.

There were mixed reactions among the members of St. James' Cathedral when they read an advertisement by their church in the local newspaper one Saturday evening in 1937. It was virtually the first church "ad" carried in the local press. Business organizations advertised regularly to stimulate "attendance" in their buildings. Why not the church? If advertising could be beneficial to one institution, why not to another? The innovation served as an "ice breaker," and today an entire page of the local paper is devoted almost exclusively to advertisements by all churches in the city.

Religious "indifferentism" and poor church going are the targets of publicity originating in the St. James' Deanery. These two church "diseases" are part and parcel of a great secular revolution of our time, of which Communism is the most notorious manifestation, Dean Malloch has said.

"Secularism is a pseudo-religion in itself," he continued, "and man-made gods are dangerous. America is



Blessing of the Pets is an annual service at St. James' Cathedral. The Very Rev. James M. Malloch, Dean, officiates.

more influenced by the religious philosophy of Communism than by the economic philosophy of Communism. There are more religious reds than political reds in this country . . . I believe with all good Christians in the whole Gospel, which is both individual and social, local and global, in its application and power."

A forceful philosophy, and the wholesome, inspired atmosphere of St. James' Cathedral, have drawn communicants from every corner of metropolitan Fresno. In the past decade church membership has trebled, and financial strength has increased six times. In the parish church of Fresno, members are able to participate in the activities of the varied parish organizations for men, women, teen-agers and children. They may also attend the many diocesan gatherings for which St. James' Cathedral is host.

Though a pioneer church in the San Joaquin Valley, the first service at St. James' was conducted within the

(Continued on page 39)

*Ideal Gift for Confirmation Classes—Seminary Graduates*

# THE AMERICAN BOOK OF COMMON PRAYER

## *Its Origin and Development*

*by*

THE VERY REV. JOHN WALLACE SUTER, *Dean of Washington Cathedral and Custodian  
of the Standard Book of Common Prayer*

*and*

THE REV. GEORGE J. CLEAVELAND, *Canon Librarian of Washington Cathedral*

*and*

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# The College of Preachers to Undertake Teaching Ministry

By THE REV. THEODORE O. WEDEL, Ph.D., *Warden*

**R**EADERS of THE CATHEDRAL AGE have been introduced to the College of Preachers of Washington Cathedral repeatedly. This article, accordingly, will assume acquaintance with this unique institution and with some of its activities as it fulfills its vocation of offering post-ordination training to clergy of the Episcopal Church.

The College follows the routines of the usual academic year. Its calendar is divided into three academic terms—Fall, Winter, and Spring. During the 1948 fall



Jack Wilson Photo

*The Rev. Theodore O. Wedel, Cathedral Canon and Warden of the College of Preachers, works in the College common room with a group of clergymen attending a pre-Lenten conference.*

term conferences were held under the following leaders: The Rt. Rev. John S. Moyes, Bishop of Armidale, N. S. W.; the Very Rev. H. E. W. Fosbroke, former Dean of General Theological Seminary; the Rev. Rollin J. Fairbanks, head of the Institute of Pastoral Care; the Rev. A. Gabriel Hebert, S.S.M., of Kelham, England; Dr. Paul Tillich of the Union Theological Seminary; and the Very Rev. William H. Nes, Dean of Nashotah House. During the season of Advent when

academic conferences are not possible, the College offered hospitality to several "extra-curricular" groups, such as a Provincial Educational Conference and a meeting of the Unity Commission.

The winter term, beginning in January and running to Ash Wednesday, has consisted of the following conferences: A conference led by the Rev. D. A. McGregor, Ph.D., on "The Church and the World"; a session on "The Ministry and Social Action" led by Dr. Daniel Jenkins of London, England; "Preaching the Prophets" led by the Rev. Fleming James, Ph.D.; "Preaching the Atonement" led by the Rev. Albert T. Mollegen, D.D.; and "Modern Problems in Bible Times" led by the Rev. Robert O. Kevin, Ph.D.

The spring term—the period between Easter and summer vacation—will consist of four conferences. These are: "The Prayer Book and Pastoral Ministry" led by the Rev. Reuel L. Howe; "Christian Apologetics" led by the Rev. Jesse McL. Trotter; "Preaching the Atonement" led by the Rev. F. W. Dillistone; and "Pastoral Insights Into the Theology of the Prayer Book," led by the Rt. Rev. R. S. Emrich, Bishop of Michigan.

The fall of 1949 will mark the twentieth anniversary of the dedication of the present College building. It will also mark something of a modification of the College's disciplines and routines, since the College will be dedicated to a new service to the Church. It is joining forces with the Department of Christian Education of the National Council in a project of training the clergy in the teaching ministry. Groups of clergy will be invited as heretofore to spend a week at the College in listening to lectures and in worship routines. The purpose of this new program is to help in promoting the cause of Christian education throughout the Church. It is the conviction of those familiar with the problem of Christian education that, while the clergy of the Church are supposedly familiar with educational techniques, they actually need training in this teaching ministry—quite as much, in fact, as they need post-ordination stimulus in the ministry of the pulpit. A differentiation between



Jack Wilson Photo

*John Crawford, College of Preachers steward, and the Rev. George J. Cleaveland, Canon Librarian, fill a mail bag with books being loaned by the College Library to clergymen in all parts of the country.*

preaching and teaching is, in any case, not a sharp one. Of the two, however, the teaching ministry has been the more neglected.

It is tempting for a clergyman to exalt his ministry in the pulpit. He is decked out in surplice and stole, and rightly assumes the prophetic office of preaching the Word of God under lofty sanctions. The classroom is a far humbler scene. Ten wiggly boys in rickety chairs in a corner of the parish house obviously do not constitute a comparable challenge. And yet it is in these humbler classrooms that the Christian faith must be implanted in the minds and hearts of the young. Unless fundamental instruction in creed, commandments, and common prayer is given to the children of the Church, their loyalty to life in the Church in maturity will either evaporate or grow thin. We hear the complaint on all sides that our age is one of religious illiteracy. The appeal to liturgical worship and the listening to sermons meet a vacuum of ignorance. Clearly, much of the falling away of the membership of the Church between the years of Confirmation and maturity must be blamed upon the failure of the preceding educational process. Most of the clergy will themselves admit that the Church School is to them still a mysterious place in which they do not feel at home. It takes a surprising amount of discipline of imagination to leave the world of maturity in which their seminary training has given them a home, and to enter into the life of childhood and of early youth. As a consequence, the Church School has frequently been given over to the ministry of the laity—a

laity which in its turn is even more baffled than are deacon and priest.

The Christian faith is based upon a great drama of God's descent to sinful man. The phrase "came down from Heaven" is central in the Christian creed. The task of Christian education also demands the sacrifice involved in a humbling of maturity to enter the world of the young. The clergy of the Church probably need the discipline of such a descent drama as much as they need training in the vocation of adult preaching.

The College of Preachers, accordingly, is convinced that, while its unique vocation should remain that of stimulating the preaching ministry in the Church, a dedication for a year or more to the teaching ministry of that same Church will not be denying the ideal of its founders. The Cathedral Chapter at a recent meeting, therefore, adopted the following resolutions:

"WHEREAS: A request has come to the administration of the College of Preachers from the Department of Christian Education of the National Council asking that the facilities of the College be shared with the Department in training the clergy of the Episcopal Church in the teaching ministry by way of lectures and seminar sessions dealing with the task of the Church School and of adult education,

"BE IT RESOLVED: That the Chapter approves of this proposal for a trial period of one year—provided that the dominant purpose of the College of Preachers shall not be understood as having been displaced, but only temporarily modified to provide for the College greater opportunity for service to the Church."



# The Port Royal Organ

By CECILIA LEE FINE

**W**ITNESS to the mechanical ingenuity of man, two evidences of his soaring spirit—one in the realm of the material, the other in the spiritual—are placed near each other in that overflowing repository of man's skill, art, and accomplishment, the Smithsonian Institution in Washington, D. C.

Overhead, in the north hall of the National Museum's Arts and Industries Building is suspended the Kitty Hawk, famed Wright airplane. Against the wall to the left of it stands the old Port Royal Organ. The airplane led man upward into the clouds; the organ gave him reach to the limitless beyond. Each once responded to a rhythm of its own, but, today, they are akin as symbols of man's questing journey—and sometime victory.

The organ is one of the most ancient of instruments. Earliest mention of it is made in the Old Testament (Genesis IV, 21) where Jubal is called "the father of all such as handle the harp and organ." Biblical passage after passage attests to the honorable place given music in the worship of the Lord.\* In II Chronicles 29:25, Hezekiah, the king,

"set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David and of Gad, the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets."

David says, in Psalm 33:2, "Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings." But sanctioned as is the musical instrument by Scripture, and hallowed as was the song in the Bay Psalm Book, the first book printed in the new world (1640), the early puritan settlers did not regard with favor the organ as a part of the church service.

In fact, when, in 1713, the Brattle Square Church in Boston was offered the gift of an organ by the will of Thomas Brattle, the authorities turned it down with the words: "We do not think it proper to use the same in the public worship of God."

Cotton Mather, who had said that "the singing of psalms is a supplicating of God, himself, wherein by



*The Port Royal Organ*

humble prayer we beg the pardon of our sins," was wrathful as only he could be when Mr. Brattle's organ was accepted by King's Chapel and the donor's Scripture-couched injunction that they "produce a sober person to play skilfully thereon with a loud noise" (See Psalm 33:3) complied with. Actually, the church imported an organist from England for the honor.

This organ was, however, not the only one that graced the Episcopal service in America. In St. Peter's Church at Port Royal, Virginia, was an organ that was said to have been brought to the new world in 1700. This organ, now known as the Port Royal, has been the property of the Smithsonian Institution since 1907, and is on exhibit with the Wright plane and other American historical objects in the Arts and Industries Building of the Smithsonian Institution.

Over two hundred years old, this venerable instrument is beautifully proportioned—its base measuring eight feet by six, and its height, twelve feet. The rich carving on the cherry-colored wooden rectangular front makes a lovely setting for the twenty-five bronzed pipes

that form the instrument. The bellows are operated by a handle in the back.

From Port Royal, according to the Rev. Henderson Suter, rector from 1878-1895, the organ came into the possession of his own Christ Church in Alexandria, Virginia. Brought there, according to data in the Smithsonian Institution, in 1760, the organ was in use during George Washington's time—and it can be assumed that the music fell on an appreciative ear as the first president sat in the corner of the front pew in his accustomed position, back against the wall so that he might have a view of both pulpit and congregation.<sup>†</sup>

For thirty years the old organ served Christ Church in times both of joy and of sorrow—for parishioners, high and low. Then, in 1790, it was purchased by the Episcopal Church in Shepherdstown, Virginia, where for almost three-quarters of a century the organ continued its music-making in the divine service. In the early 1860's, after more than one hundred fifty years performance, the old instrument was transported on a boat over the Chesapeake and Ohio Canal from Shepherdstown, Virginia, to Hancock, Maryland, where for forty-four years it was destined to play a part in the history of the St. Thomas Episcopal Church.

Finally, in 1907, the vestry of that church gave it as a gift to the United States National Museum. The Port Royal Organ in its years of service spanned the period when, in America, organ music in the church was actively opposed by some groups, to a time when it had won an indispensable role in the divine services of all.

\*II Samuel 6:5; I Chronicles 15:28; II Chronicles 7:6.

<sup>†</sup>According to the present Assistant Rector Oren Van Tuyl Chamberlain, Christ Church records make no mention of the Port Royal Organ in Alexandria until 1810.

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### CATHEDRAL COAT OF ARMS

Making its first public appearance, the coat of arms of the Cathedral Church of St. Peter and St. Paul appears in full color on the cover of this issue of *THE AGE*. The design, prepared by Alanson H. Sturgis of Boston, has been approved by the Chapter and, it is expected, will be used increasingly as a symbol of Washington Cathedral.

The heraldic description reads: Gules a sword proper erect in pale hilted or, surmounted by two keys in saltire or and argent over all in fesse point a crown or.

In less technical language Mr. Sturgis describes the coat of arms as follows:

"The field of the shield is red symbolizing courage and loyalty. In the center of the shield are depicted the crossed keys of St. Peter and the sword of St. Paul. The keys are placed with the wards upward, the gold key extending down from the upper left hand corner of the shield as viewed by an observer and lying over the silver key. The handle of each key is made of two fish, a most ancient Christian symbol. The sword of St. Paul has a blade of silver and a hilt of gold and is placed with the point up to signify victory. Both the keys and sword pass through a golden crown which symbolizes the martyrdom of St. Peter and St. Paul and the location of the Cathedral in our national capital. It also serves to differentiate the coat of arms from other cathedrals which are named for the same two saints and consequently use the crossed keys and sword in their arms. Above the shield are the mitre, key, and pastoral staff, which symbolize the authority and jurisdiction of the bishop."

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## Freetown Cathedral

By A. APPLETON PACKARD, O.H.C.

SAIN'T George's Cathedral, Freetown, Sierra Leone, West Africa, traces its foundation to a British Government Act of 1816, by which a thousand pounds each was allocated to be spent for a church in the capital of the infant settlement, home of freed slaves, and at nearby Kissey. The church was named "St. George's" to honor the reigning sovereign King George III, and the patron saint of England.

On the ninth of January, 1817, at a service attended by clergy and leading laity, the foundation stone was dedicated. The Rev. W. Garnon read part of the eighth chapter of the First Book of Kings, in which the dedication of the Jerusalem temple by Solomon is recorded, and applied it to the occasion. Assisted by the colony's chaplain and some other gentlemen, the Governor laid the stone and delivered an address. Next, the whole assembly sang the hundredth psalm, and the guns of the fort fired a salute honoring an event from which, says a contemporary account, "the most important and permanent advantages were anticipated for the colony." But the building was not used for its sacred purposes for eleven more years, due to various construction delays and the far greater cost than had originally been calculated. Indeed, for a while the unfinished structure housed a market for the sale of agricultural produce! At long last, 1828 saw it opened for public worship.

The "fabulous amount" of fifty thousand pounds is said to have been spent on the cathedral by this time. Walls were constructed of well-dressed stones, all quarried locally in sizes of two feet to two feet six inches long, twelve inches to eighteen wide, and the same in thickness. A high roof topped the large edifice. Beneath it were a central and two side-vaulted ceilings, and there were arches and galleries on three sides. For several years the neo-Gothic church, proudly overlooking the wharves in the heart of downtown Freetown, was furnished in the old style with high-backed pews, a specially enclosed space for the governor and his suite, seats for the military forces near the western door, and a small gallery over the entrance where in former days

sat a choir of fifty local boys and girls.

By 1852 the parish church became the cathedral of the newly-founded missionary Diocese of Sierra Leone, and the first bishop consecrated it as such in the following year. Twenty years later the galleries and arched ceilings were removed, and the pews followed in 1882, chairs (as at present) being substituted therefor. The year 1882 witnessed the elevation, enlargement and improvement of the East Window—by far the best stained glass throughout the structure.

"Disestablishment" came only five years later. No longer did the government pay for salaries and upkeep, because the work had by now become largely self-supporting. Meanwhile Bishop Ingham changed the hour of the principal Sunday morning service from 11 to 8 o'clock on account of "the weariness experienced in sitting dressed up in a constrained position during the hottest time of the day." Evensong at 7 p. m. was pushed back to 4 o'clock, from the desire to avoid the cost of evening oil lighting. A contemporary schedule gives notice of three usual Sunday services at 7:30 and 9:00 a. m., and 4:00 p. m.

Bishop Elwin completely remodelled his Cathedral Church, beginning in 1901. This task was accomplished four years afterwards at an expenditure of twelve thousand pounds. A photograph taken in that year shows scaffolding along the sides, for the roof was raised and clerestory with side aisles built. There are contained within so many memorial tablets that it is almost possible to read a complete history of the colony from the walls. Noticeable is a bust of Thomas F. Buxton (1786-1845), one of the greatest liberators of African slaves, who themselves paid eighty pounds to erect it. One tablet memorializing a soldier who died in 1837 states that "he survived the battle of Waterloo, but perished in this unhealthy climate!"

During World War II when Freetown was such an exceedingly important naval center, thousands upon thousands of soldiers and sailors came into port, often for long stays. Hence the cathedral was jammed at both morning and evening services. Now in more normal days, the congregation attends well in the mornings, but comparatively few come to Evening Prayer. Those who insist on "style" adorn themselves in hot, best clothes, and since by the conclusion of the service they are wet with perspiration, not many of them have courage enough to return again the same day. Weekday services seem to be infrequent, yet open doors invite to private prayer. As many as nine choir practices are held in some weeks, and organ and boy choir music (if a protracted and earn-

est rehearsal be any criterion) appear to be of a rather elaborate old-style Anglican chant variety but better than average.

From any approach, by land or sea, the House of God points skyward above the harbor. Its length is that of the small city block on which it is situated. The square, crenallated tower at the west end dominates the whole, and the big clock thereon proves a good timekeeper for the neighborhood. F. W. H. Migeod in "A View of Sierra Leone" writes of a visit in the winter of 1924-5, and points out that "There is one thing about this cathedral, which I was only informed of on this visit, and which is probably unique in all cathedrals. This is, that the tower is only on loan. The tower was formerly a military look-out and signal station, and permission was given to join it up with the church, with the right still restrained to use it for signal purposes, if so required" (p. 12).

Close inspection of St. George's reveals the shabbiness so soon overtaking any building in tropical Africa. Any reader of "The Cathedral Age" who is so moved might be glad to help towards the repairs and improvements greatly needed, particularly as the centenary of cathedral status approaches early in the 1950's. To point and repair the tower and remove the several trees (literally) and bushes growing out of crevices on its ascending four ledges is impossible at the moment because no local company can be found to put up sufficient scaffolds and do the job. Yet if adequate funds were in hand, this and other necessary things could probably be achieved. Inside, the semi-octagonal baptistry on the Epistle side near the main entry-way obviously requires refurbishing. Again, the clerestory windows are only wooden-framed. They need stone, since much of the wood has rotted, and leaks are bad in the corner near the chancel. Side aisles remain incomplete, and ought to be made higher, and better material placed rather than the present zinc roofing and stone trim. The temporary choir vestry at the right as one enters is an eyesore.

Too, the immediate sur-

roundings are crowded. To overcome this, the cathedral chapter recently bought and rents the two houses next door to the east end. This practically completes property-control in the block—the further side being occupied by a sizeable private girls' school and the large CMS Bookshop with its pleasant adjoining garden. To tear down these ugly houses and build a precentor's home and proper choir vestry is another task for what we may hope lies in the near future. At the moment the precentor has to live across the street in a hired house.

Another need is to rehang the bells. Wooden supports for them were discovered to be rotted just in time to prevent their fall. So except for one, the others repose stored in the bookshop basement. Steel is required for their safe rehanging.

The Bishop of the Diocese, the Rt. Rev. Cecil Horstead, D. D., acts as dean. He is assisted by two priests, the canon precentor and a curate.

An interested visitor may venture to reiterate what he feels sure is the fact, that His Lordship and those working under and with him would welcome most heartily any aid forthcoming in completing permanently this sizeable cathedral, seating at least eight hundred people. Poor and rich Africans help to support it, but outside assistance will be needed that a century of cathedral service in this part of the "Dark Continent" may be crowned by the assurance of a durable temple for God's glory and the honor of His Name.



Freetown Cathedral Nears Century Mark

CHURCHES, THEIR PLAN AND FURNISHINGS—by PETER F. ANSON, with illustrations by the author. Revised and edited by The Very Rev. Msgr. Thomas F. Croft-Fraser and The Rev. H. A. Reinhold

"Churches, Their Plan and Furnishing" written in a clear and interesting manner, demonstrates the author's historical, liturgical, and architectural knowledge, and his practical common sense.

This book is very pleasingly and adequately illustrated by a large number of Peter Anson's drawings which convey a fairly accurate picture of his architectural subjects and are excellent examples of simple and decorative delineation in pen-and-ink. He shows equal facility in his perspective drawings of the exteriors and interiors of churches, and in his illustrations of furnishings and sacred vessels and vestments.

Though the object of the book is to provide the clergy and laity with a practical guide to the building and remodeling of Roman Catholic churches, it contains much sound advice and information for the clergy of Protestant churches, and to any architect who is entrusted with the planning and furnishing of a church building.

In the chapter on Style, Peter Anson shows a point of view that is conservative, well-balanced, and open-minded. He does not advocate any given historic style, nor that we should strive to create a new style. He rightly believes that architectural style should express the functions of the building. We agree that "In no sphere of building is there so much dishonest architecture as in churches. A large number of churches erected in the past century can only be described as meretricious shams." We might add that he is speaking of church building in England. We regret to say that the proportion of churches in this country which could be designated as "dishonest architecture" and which contain "meretricious shams," is greater than in England, and probably greater than in any Christian country in the world. We also agree that "A church, like a house, should be evolved in sequence of design from the inside outwards, not from the outside inwards."

The chapter on the Organ and Choir gives advice as to the locations for organs and the design of organ cases, but we do not feel that it deals adequately with the musical requirements of a church organ, nor with certain differences in specifications or in voicing which might well differentiate an organ which is to be used as a liturgical instrument, from the type of organ that would be more appropriate for a concert hall. He sets forth the true purpose of a church choir, and concludes with the statement that, if a church is planned in a

manner that is liturgically right and which will be most helpful toward the participation of the laity, it would "necessitate the abolition of the favorite choir gallery, and probably of the local *prima donna*!"

Under "Practical Considerations," he speaks of the purpose of a window, and what should be avoided. We are in complete agreement with his wisdom in distinguishing between the uninspiring effect produced by the use of a "dull, greenish white, which immediately sets a standard of smug respectability and sentimental piety" and "the bright, silvery white of English medieval glass," which "at once sets a standard of adventure, gaiety, courage, and even humor. It has the quality of spring meadows and hedge flowers."

He states that "much of the 19th century glass produced by commercial firms has the smell of the 19th century conservatory, gas brackets, and sham antiques. Even worse is a certain type of modern stained glass, which is so blatant and noisy in color that it kills everything else in the church." He speaks of the necessity of considering glass in relation to the quality of the normal sunlight and with reference to atmospheric conditions, and the stupidity of using dark opaque glass in certain locations.

His advice in regard to artificial lighting rightly differs from that given by many modern illuminating engineers. He lays stress on certain basic principles which should govern the artificial lighting of all Christian churches, Roman Catholic or Protestant. He states that "half the beauty of the church is lost if there are no shadows. The ceiling itself is much better left in darkness." He also reminds us that "all natural lighting from the sun cannot be on two sides at the same time," and that in order to light a sanctuary effectively, the greater proportion of electric light should come from one side, not "directly from the front and from two sides at the same time."

He states that, in the sanctuary, anything like a theatrical effect "should be avoided at all costs." He stresses the necessity of having adequate light at the altar so that the priest may be able to read the missal. He concludes by reminding us that "The function of artificial light in a church is to enable people to read prayer-books, not to create a picturesque effect. A church is not like a ballroom or a theatre, both of which are designed for artificial illumination."

Among the books on the design of churches which we have read, few have the knowledge or grasp of the subject shown by this one.

PHILIP H. FROHMAN



*Washington Cathedral, South Side*

## Their Names Shall Be Had in Everlasting Remembrance

WE do well when we commemorate the dead worthily. But it is often beyond our power or means. Therefore many have welcomed an opportunity to enshrine the names and memories of the Christian dead in this beautiful new Cathedral in the Nation's Capital. Our tribute can here be built into the everlasting walls of this House of Prayer for all People.  
\* A plain building stone can be placed in the Cathedral fabric and a name inscribed in the Book of Remembrance, there to be preserved for all time, at a cost of ten dollars—about what it costs to send a floral tribute. A certificate signed by the Bishop of Washington and the Dean of the Cathedral is sent promptly to the family so that its members may know what is being done.

THUS the gift becomes a permanent memorial, serving both God and man, as this great Cathedral rises. It testifies to the honor and respect, to the love and affection, of the giver for the departed. It comforts the bereaved to know that the memory of their beloved dead is forever preserved in the Temple of God.

\* Either now or later you may desire to make such a memorial for a friend or a member of your family. Washington Cathedral invites you to do so.

*Persons desiring to commemorate the departed in this way should send the appropriate information to W. R. Castle, Treasurer, Washington Cathedral National Building Fund, Washington 16, D. C.*

# Washington Cathedral Chronicles

The Rev. Merritt F. Williams, S.T.D., since 1941 a canon of Washington Cathedral and member of the Chapter, has been elected Dean of Christ Church, Cathedral, Springfield, Massachusetts, and has already left Mt. St. Alban to assume his new duties. In addition to his regular work as a member of the Cathedral clergy staff, Canon Williams headed the building fund campaign, served as executive secretary, pro tem, of the National Cathedral Association, and was head of the recently formed department of promotion. It will be difficult to find replacements for these positions, but it will



Harris and Ewing

*Canon Williams is now Dean of Christ Church Cathedral in Springfield, Massachusetts.*

be even more difficult, if not impossible, to replace Canon Williams' bubbling enthusiasms, his ready smile, his far-reaching vision of what Washington Cathedral means

and can mean in the life of the Nation and the community.

Everyone on Mt. St. Alban will Miss Canon Williams, Mrs. Williams, Merritt, Jr., Jeanie, and Dick, and all wish him success and happiness in his new work.

## Wilson Memorial Service

The twenty-fifth anniversary of the death of Woodrow Wilson, February 3, 1924, was observed at a memorial service held in the Bethlehem Chapel under the auspices of the Woodrow Wilson Foundation of New York. Bishop Dun and Dean Suter shared in conducting the brief service, during which Major General Harry Vaughan, Aide to President Truman, laid a wreath from the White House on the tomb of the late president.

Mrs. Wilson attended the service, accompanied by her sister, Mrs. Gertrude Galt, and Bernard Baruch, chairman of the War Industries Board in World War I. Others who came to pay tribute included the Honorable Joseph C. Grew, a member of the 1919 Paris Peace Conference; Justice Felix Frankfurter, chairman of the War Labor Policies Board; the Chinese Ambassador, Dr. V. K. Wellington Koo, China's first representative on the council of the League of Nations in 1920; Mrs. J. Borden Harriman, former Ambassador to Norway; the Brazilian Ambassador, Carlos Martins; Supreme Court Justice Robert H. Jackson; Luther H. Evans, Librarian of Congress; and Francis H. Russell, director of the Office of Public Affairs, State Department.

## Richard Washburn Hynson

The death of Richard Washburn Hynson brought sadness to his associates at the Cathedral and to his wide circle of friends in Washington. He died in his 64th year, on Sunday, January 2, at his home, after an illness of more than a year.

A native of Still Pond, Kent County, Maryland, Richard Hynson came to Washington as a small child. He attended Eastern High School, Washington and Lee University, and received a law degree from George Washington University in 1912. From 1907 until recently, he had been active in the banking business. He was a specialist in tax matters.

Services were held in the Church of the Epiphany, where he had served as vestryman for more than thirty years. He is survived by his wife, Marguerite Weller Hynson, a daughter, and three sons.

In the death of the assistant treasurer, the Cathedral

loses a faithful officer and one who for many years had displayed intense devotion to its work and development. His zeal added many friends and supporters, the Cathedral being one of the greatest interests in his life. He was a true disciple, committed to the teachings of the Church and dedicated to its advancement.

Few people in the Nation's Capital have taken as deep an interest in civic and charitable affairs as Mr. Hynson over a long period of years. Active in the early history of the Community Chest, he served that organization and many other charitable institutions with great energy and complete unselfishness.

Washington has lost the services of one of its most useful citizens. In many ways and on innumerable occasions he placed the community interests above his own welfare. Few men responded to appeals for help with as much kindness, energy, and good cheer.

Services were conducted by the Very Rev. John W. Suter, Dean of Washington Cathedral, the Rev. Leland Stark, Rector of Epiphany, and the Rev. Richard Williams, Associate Rector of Epiphany. A large number of people from every walk of life came to pay last respects to this kindly man who had poured out his heart and energies for his family, friends, and the community. In patience, thoughtfulness, and consideration of others, the life of Richard Hynson was outstanding. His qualities were such as to inspire respect and confidence, but above all endearment. In the busy whirl of affairs men stopped to lift their hats to the memory of a beloved friend and to put away in their hearts a thought of him.

No mention of Richard Hynson would be complete without reference to his wife, childhood sweetheart and companion in all interests. Confirmed with him in the church and constantly at his side, she was a true partner. Indeed, her life stands out crystal clear in service and devotion. With such inspiration, her husband could not fail.

JOHN CLIFFORD FOLGER

#### THE REV. CHARLES T. WARNER, D.D.

The Reverend Charles Tinsley Warner, D.D., Rector of St. Alban's Church, and an honorary canon of its closest neighbor, Washington Cathedral, died in January at the age of 71. Before entering the ministry Dr. Warner had served as secretary to Henry Yates Satterlee, First Bishop of Washington. After graduation from Virginia Theological Seminary in 1910, he was vicar of St. Columba's Church, a mission of St. Alban's, until becoming rector of St. Alban's in 1912. He was

made an honorary canon of the Cathedral in 1927 and was elected to membership on the Chapter in 1941, serving on that board for five years.

At its January meeting the Cathedral Chapter adopted the following resolution:

"That the Chapter of Washington Cathedral have learned with deep sorrow of the death of the Reverend Charles T. Warner, our beloved neighbor on Mount Saint Alban. As Honorary Canon of the Cathedral since 1927, and as a member of the Chapter from 1941 to 1946, Dr. Warner shared in the intimate life of the Cathedral and its institutions. His participation in the Cathedral's concerns was not limited, however, to interest in the official activities of its governing body. As rector for a generation of what the Cathedral family considers its "Parish Church," Dr. Warner was a welcome sight on the Cathedral Close, and a pastoral visitor in many of our homes. He was familiarly known, in his parish and among his host of friends, as "Parson Warner"—a designation happily descriptive of his indefatigable shepherding of the parish flock committed to his charge. He brought to his vocation as priest and pastor a unique combination of dignity and friendliness. The Cathedral Chapter joins in the sorrow of his family and his Parish, but also gives thanks for having enjoyed for many years as friend and neighbor a devoted servant of the Church of God."

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#### N. C. A. EXECUTIVE SECRETARY

Since the resignation of Dr. Ernest Stockton in March, 1948, the National Cathedral Association has been without an Executive Secretary. This vacancy has made it much more difficult to carry on the work of the Association and to provide centralized leadership in Washington, though the various faithful workers who came to the rescue and assumed added burdens carried on splendidly.

We are now happy to announce that the office of Executive Secretary has been filled by the election of Elizabeth L. Scheffey, or, as she will be on and after April 22, Mrs. Frederick H. Thompson. Miss Scheffey is well known to many of our State and Area Chairmen, and has played a large part in the planning and carrying out of the Annual Meetings of 1947 and 1948. For the time being she will continue as Editor-in-Chief of the *CATHEDRAL AGE*, and in this, as in her other work, she will have the expert aid of Mr. Randolph Bishop, the Director of our Department of Promotion. We are all looking forward eagerly to the unfolding of new plans for the N. C. A. under Miss Scheffey's energetic and intelligent leadership.

## The Cathedral Foundation

(Continued from page 5)

wisdom of investing their gifts in this great enterprise. The problem of supporting our Cathedral is, in many ways, much like the problem of a parish writ large. The average parish will have a membership of 500 to 1,000 perhaps. It will have its services mainly on Sunday. The Cathedral must care for perhaps 1,000 persons a day and provide on the average at least twenty-five to thirty services a week. The parish sexton must sweep out the church perhaps once a week; in the Cathedral the cleaning force must clean vast areas every day. The parish church is warmed one or two days a week; the Washington Cathedral must be kept warm seven days of the week. This year our heating bill alone will amount to some \$27,000 or \$28,000. The Cathedral must provide a police force to manage the traffic and to protect the large properties that we have here. There is never less than one policeman on duty.

### What It Costs

To sustain the Cathedral's life for the coming year will cost in excess of \$250,000.

Washington Cathedral has no parish membership to provide financial support; it receives no funds from the Diocese of Washington or the church at large. It is supported entirely by income from endowments, from the offerings of worshipers and the support of friends who in one way or another contribute to its life. Our endowments are not large. The Cathedral must raise at least \$75,000 annually to continue the services now rendered and to meet the opportunities which come to it daily. This does not provide for any expansion of its work or make available additional means for advancing its cause or widening its service.

(Continued on page 37)

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## The Girls' School

(Continued from page 8)

in the Great Choir on Sundays make them a part also of the larger life. Alumnae write how much they miss these experiences, even if as students they were not always completely aware of all their meaning.

The student body is made up of many kinds of individuals. They come usually from twenty-five or more states and often from as many as ten foreign countries. Thus the School is really national and international. It is the aim that each girl shall develop to her highest powers. The secondary school must always stress fundamental techniques. Students must acquire habits of accuracy and thoroughness. They must experience the joy of work well done. They must gain the ability to read, speak, and write well. They must understand the why of language, science, and mathematics. These accomplishments are time-consuming and require patience on the part of both student and teacher. The miracle of growth, mental, physical, and spiritual (and I use the word advisedly) must take place slowly and steadily. It is an exciting experience to see a girl grow from a vague, unstable child into a mature and poised young woman. Part of this growth is the understanding and respect each learns for those whose talents are different from her own.

Adolescent girls are responsive to beauty in all its forms. The School tries to help satisfy this by emphasis on all the arts. Music, drama, and fine arts have always held a conspicuous place. It is in these fields that much of future joy will be found. Emotions are easily aroused, and these years are indeed precious for the opportunity they offer to open doors of interest, to stimulate intellectual curiosity and to establish attitudes of mind. They are ripe also for help in the making of choices and in the formation of sound judgments.

Alumnae, faculty, and students are enthusiastic over plans for the celebration of the fiftieth anniversary. In the excitement of the moment, it must always be remembered that we of the present must build for the future as well as rejoice in the past.

The Alumnae Association and Governing Board are deeply aware of this and to this end are starting to raise \$100,000 as an anniversary gift. This money is to be devoted to increased faculty pensions, so that those who devote their lives to the School will not be penalized by their loyalty, and to the expansion and modernization of the present school plant to meet the demands of the increased student body. This is truly a real opportunity

for all those who see in a Cathedral school today an opportunity for the continuance of fundamental precepts of security for religious teachings, and careful preparation for a Christian way of life.



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## Kelham Chapel

(Continued from page 13)

chapel of conventional form: a narrow nave, aisles, a chancel, executed perhaps in a similar note of unaffected simplicity. Great therefore is the surprise of beholding the reality: a vast open space (it is 62 foot square in the clear), and four great arches which share with generously broad pendentives the task of supporting a noble dome. Here is a chapel which is a place of assembly, a concourse majestic, ample, treated with a broad simplicity of handling, its structures of humble materials, yet noble in conception.

"The impression is heightened by the pervading sense of large scale, conveyed by a sure sense of the rightness of sizes, and a use, without any kind of exaggeration, of the element of contrast. And to complete the effect of bigness of feeling, of generosity and space, is the dramatic touch of the bridge-like screen which spans the the sanctuary arch. Behind it is the altar; a large altar, but small by comparison: green against the blue background of the apse, rich with the black and silver of the sanctuary fittings."

The rood was not placed in position for nearly a year after the dedication of the chapel. It is the work of Sargent Jagger, the sculptor of the Artillery Memorial at Hyde Park Corner in London. Father Stephen Bedale, who was then prior of Kelham, and the architect, were looking at the artilleryman with outstretched arms in the monument, when they decided that Mr. Jagger should be asked to undertake the rood. To their amazement he replied that there was nothing that he more greatly longed to do. He has given us a crucifix which is realistic: the figure is virile, supported by a saddle, and is fastened to the cross with ropes and nails. The crucifixion of Our Lord belongs to history; the figures of our Lady and St. John show how he was mourned in history—the friend overwhelmed by grief, the mother through her tears gazing confidently at her son; and we who kneel below in the chapel also belong to history. But by his death and resurrection our Lord has cut a way through the mountains of difficulty, into the eternal world, into the Holy Place. This is represented by the round of the arch, beyond which is the sanctuary with the lamp burning, and the altar bearing the cross of glory, on which is a picture of our Lord enthroned in heaven.

We have not yet seen the chapel which Mr. Thompson designed; nor shall we, till it is possible to build the

permanent walls along the aisles some fifteen feet further out. We have, however, been able to build the ante-chapel or narthex with its gallery and the seven great windows above. This was begun in 1939, with the extension of an earlier wing, and a cloister connecting the wing to the narthex; but we were unable to do more than finish the outer walls and the roofs, leaving the furnishings to be added after the war. All these buildings together with the old chapel, which is the present refectory, form a quadrangle to the west of the original house.

The chapel was dedicated on November 20-21, 1928, by the Right Reverend Henry Mosley, Bishop of Southwell and Visitor of the Society. The architects were Messrs. Currey and Thompson, F. F. R. I. B. A.; the ornaments of the high altar designed and executed by Mr. Alexander Fisher; and those of St. Gabriel's altar (the gift of the Fellowship) designed by Mr. Edmund Spencer and executed by the Artificers' Guild. The architect of the ante-chapel and the other work done since Mr. Thompson's death has been Mr. W. Widdows, M. Ins. R. A., of Derby.

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Spring, 1949

## The Cathedral Foundation

(Continued from page 34)

Our greatest and most promising source of support is our National Cathedral Association. This is an association of friends of the Washington Cathedral who, since 1898, have labored unceasingly to build and maintain the Cathedral and all its manifold works. There are approximately 7,500 members in the National Cathedral Association. The Cathedral authorities hope the time is not far distant when in every community of any size throughout the country there will be a group of men and women who understand what the Cathedral means in the life of our nation and who are willing to devote a portion of their time and means to supporting its work and enlisting the interest of others.

In these ways every member of our National Cathedral Association can render a tremendous personal service. Plans are now being developed that call for the active assistance of every member of the Association in a spring membership drive throughout each community and state of the nation, probably in the month of April. We hope each year to increase our enrollment and to

re-enroll friends until the time comes when the Cathedral receives from these friends sufficient funds to meet the challenges which confront it each day.

It is not beyond the realm of possibility that there should be 100,000 or more men and women in our country whose imagination and insight can grasp the significance of creating a beautiful and enduring symbol of God's sovereignty in the capital of the nation. When the Cathedral has 100,000 friends who are willing each year to contribute to the support of its life and work, we shall be able to build here in the focus of our national life the most outstanding and powerful religious institution in our nation.

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## Boys' School

(Continued from page 10)

Britain, M. Berard of the French Embassy, Ambassador Nelson Johnson, Sir Ginja Bajpai of India, and Dr. Felix Morley have all given the government class the benefit of their experience in national and international affairs.

At the present time, St. Albans is expanding rapidly without, however, allowing its expansion to be one of quantity rather than quality. Canon Lucas's drive for a new Little Sanctuary is about one quarter completed. An overflowing library needs new quarters badly, and plans have already been drawn up for its growth when money has been raised for the purpose. So with the departure of Canon Lucas for fresh fields, the School will go ahead under the leadership of a new headmaster, who will bring to it a new personality which, in turn, will build on the structure improved by the consecrated labors of Mr. Church and Canon Lucas.

## Canon Lucas Resigns

(Continued from page 10)

His students, faculty, and Cathedral associates will not be alone in missing Canon Lucas, for his eager vitality, coupled with sound judgment and practical accomplishment, have made him a leader in a formidable number of educational and community projects. To list a few, he is a member of the Country Day School Headmasters Association and was its vice president in 1946-47; is a trustee of the Berkeley Divinity School; a member of the Attorney General's Committee of the National Conference on the Prevention of Juvenile Delinquency; and served as a member of the executive committee of the Headmasters' Association from 1944 to 1946. He is an active member of the Washington Rotary Club; has devoted hours of time to his work as chaplain of the House of Mercy; is a member of the board of directors of the Washington Society for the Blind; and a leader in the work of the Boys Club of Washington, of which he is a trustee.

News of Canon Lucas' resignation brought tributes from many sources, including the school Board of Governors and the Cathedral Chapter, but perhaps the most significant was the editorial published in the St. Albans School NEWS:

"After twenty years 'the Chief' is leaving St. Albans. Everybody connected with the School feels a deep sense of personal loss . . . Under his leadership, St. Albans has doubled its enrollment, added a large building to its plant, and begun a fund-raising campaign for a new chapel. But these are not the real reasons why 'the Chief' will be remembered at the School. The ties that bind are stronger than that; the roots grow deeper.

In those twenty years, he has been a great spiritual adviser to his students; he has ministered to the spiritual needs of the School family—marrying alumni and faculty and baptising their children. In short, he has been, in the best and truest tradition of the Church, a pastor, a shepherd of his flock . . .

A warm, vibrant, sympathetic personality and a capacity for true Christian leadership have characterized Dr. Lucas to all who know him. As a Canon of the Cathedral and a priest of the Church, he has done more than any other single person to bring the Cathedral to the city of Washington.

As an officer and member of various nationwide educational organizations, such as the College Entrance Examination Board, he has brought to the School a wide reputation in education circles.

He leaves St. Albans after a long and fruitful headmastership. He has served the School and the Church well. Let us pray that in his new charge—whatever it may be—his ministry may continue to be so blessed . . ."

To which every one of his many friends says a sincere "amen."

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Spring, 1949

## St. James' Cathedral

(Continued from page 22)

lifetime of its oldest living member. When the Cathedral altar, an exquisite piece of hand-carved, original church art, was completed in 1943, the congregation could reflect, with its Dean, upon some seventy years of unremitting progress. Eight women comprised the church membership when St. James' Mission was organized on December 15, 1879. Services were held in the musty, crowded law office of Church Warden W. D. Tupper, later in a vacant room in the local schoolhouse. The vast San Joaquin Valley, lying midway between the San Francisco Bay District and Los Angeles, had been almost untouched by church missionaries. Fresno was then a sleepy village of little more than a thousand people whose growth was being spurred by a newly constructed railroad which drove southward across the central valley plain from Sacramento.

A decade earlier a person standing on Fresno's main street would have seen few signs of human habitation. The visit of Episcopal Bishop William Ingraham Kip to the barren, uninhabited valley in the late 1850's had borne little religious fruit. Several services had been conducted by W. C. Powell and Elias Birdsall on short but hazardous trips through the valley several years later.

However, the great opportunity for mission work still existed in the 1870's when the Rev. D. O. Kelley, a former lawyer and Civil War veteran, undertook his fulltime missionary assignment. Here was a mass of land stretching 200 miles through central California between the coast range and the Sierras, with a new railroad operating through its entire length—still unoccupied by the church. Lacking in physical comfort and convenience, the St. James' Mission was organized by the vigor and tenacity of Mr. Kelley.

The population of Fresno increased tenfold during the prosperous 80's and the small Episcopal mission kept pace with the times. A brick church and a frame parsonage were begun in 1882 on two lots contributed by the Central Pacific Railway and four others purchased by the mission. St. James' today is the only church in Fresno located on the site of its original building. The church was consecrated on December 1, 1884 and the parish organized at Eastertide, 1888.

Settlers and capital poured into "golden California" from the East, and within another decade, 275 communicants had been enrolled at St. James'. The church was growing according to the hopes of its first Rector, Mr. Kelley, and the original edifice was "overflowing with people." In 1901, the year in which Fresno's 25,000 residents elected their first mayor, the cornerstone of the present building was laid. Nine years later Fresno became the See City of the Missionary District of San Joaquin, and St. James' Church became the Pro-Cathedral of the district, thus realizing the dream of its founder. Dr. Louis Childs Sanford, who died last year at the age of 81, became the first Bishop, and during his bishopric, in 1925, St. James' was designated Cathedral of the Diocese. Bishop Sanford resigned in 1942, and two years later the Rt. Rev. Sumner Walters, S. T. D., became Bishop.

The history of St. James' Cathedral is not long, but it is packed with progress and with service to Christianity through the vitality and unbending faith of its leaders. Today church members—and even the casual passerby—gaze with intentness at the quaint, quiet structure. On entering, they stand reverently before the beautiful altar designed by Canon Frederick D. Graves and listen to the mellow tones of a three-manual console organ which has been played in recital by world-renowned organists, among them Marcel Dupré. Members and visitors know that St. James' Cathedral has been and will continue through the years to be a church of the community.

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## 1549 Prayer Book

(Continued from page 7)

elevation of the Sacrament of Holy Communion for adoration is forbidden. No service for the baptism of adults occurs in the book because it was considered inconceivable that unbaptized children should exist in England.

The publication in 1549 of this vernacular service for the Church of England was in line with the liturgical reformation contemplated and to some extent prepared for by Cardinal Wolsey and by Henry VIII. It will be remembered that Henry VIII directed that measures be taken for such a work. The revision of the services and their presentation in the vernacular was also in line with the work begun by Cardinal Quinonez of Spain. All subsequent books of Common Prayer of the Church of England and throughout the Anglican communion are but revisions of this Book of 1549.

The Prayer Book of 1549 and the revisions following have exerted an influence beyond the borders of the Anglican Communion, evidence of which is seen in the Book of Common Prayer of the Reformed Episcopal Church, the Book of Common Prayer of the Evangelical Church, the Order of Sunday Worship prepared by John Wesley for the Methodist Church, the Directory of Worship of the English Presbyterians of the time of Cromwell, the Book of Common Worship of the Presbyterian Church, and the devotional manuals of many other branches of Christendom.

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## Christmas Card Ministry

(Continued from page 18)

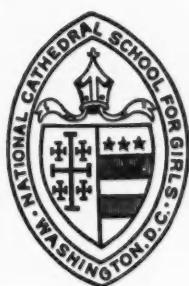
tural detail. Old masterpieces of paintings are always generously represented, but recent sets have also included an enamel, illuminatd manuscript, a tapestry, and sculpture, as well as a painting of the modern school.

Care is also taken to maintain a high quality of printing, and the Cathedral cards are generally comparable to those selling at double the price. Although during the war it was not always possible to secure the sort of materials needed to maintain the excellence of previous years, this difficulty has now been entirely overcome.

The list of persons to whom the cards are mailed started with a small group suggested by the National Cathedral Association and has grown steadily to its present large volume. Each year several thousand names of friends who might be interested are suggested by those already receiving the cards. From these names the mailing list is maintained and built up. Many people write of having used the Cathedral cards for from ten to twenty years, and if there is any delay, they write to be

sure that they are not being left out. Cathedral cards are one of the few items that has not increased in price; it is still twelve cards for a dollar. This has been possible through a steadily increasing volume which has enabled the fixed costs to be spread over more and more cards.

To read a week's mail as it comes into the Christmas card office is to glimpse a cross-section of life, with all its joys and sorrows. A woman writes that she is bed-ridden and cannot use the cards, and receives in reply a letter of sympathetic concern. Another, through recent sorrow, feels unable to send out any Christmas cards in a given year; the curator writes that she is being remembered in the daily intercessions at the Cathedral. An anxious note from a member of some other communion wonders whether it would be "all right" to use the Cathedral cards, and with the reply goes the assurance that there are neither limits or restrictions to their use. Another comments on the joy that the arrival of the cards means in a drab home. Still another rejoices in the way in which the cards capture the real spirit of a Christian Christmas. So the quiet ministry of the Cathedral cards goes on, often among those who have never entered the Cathedral's doors.



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## All Things to All Men

(Continued from page 6)

Iehem Chapel there was taking place a Morning Worship Service in the Dutch language, requested by the Netherlands Embassy. An address was made by the Reverend H. F. Wesselyck of the Dutch Reformed Church. The congregation consisted of sixty-six members of the Dutch community in Washington.

Early in the afternoon two children were baptized, both in the Children's Chapel, by Canon Brown. At one baptism thirty-three persons were present, and at the other, fifty-two.

At 4 P.M., a service of unusual pattern took place in the upstairs part of the Cathedral. It was Diocesan Youth Sunday, and also "Special Music Sunday." First we had a brief summary of Evening Prayer—said, not sung—followed by a fifteen-minute address by the Dean on "The Missionary Implications of the Prayer Book." After this the Cathedral Choir sang "The Massacre of the Holy Innocents," a twelfth-century liturgical drama, translated, edited, and the music (from a Gregorian chant) arranged, by Leonard Ellinwood. This was under the direction of Mr. Callaway.

Throughout the day, from 12:15 until 5:30 P.M., our guides took 175 persons on tours of the Cathedral, explaining symbolism, and history, and art.

Yes—"all things to all men."

And to God? To Him, *one* thing: a constant offering, by word and deed, of that devotion and praise which is His due. The Cathedral exists to draw men's thoughts heavenward. Whether you are guiding a visitor to the pulpit, baptizing a child, explaining a window, singing an anthem, delivering a sermon, helping your neighbor to find the right page in the Prayer Book, or trying to mend a broken electric light—you are doing it for Him, toward Him, to whose purposes this great enterprise is dedicated.

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